THE SURVEY

Graphic Number

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The Gist of It

INSIDE school walls and outside, old, rigid theories of how and why we learn are breaking down. The "new" education is trickling into colleges and homes and public schools and adult classes, bringing color and eager growth where once we had only books and rote learning and discipline. In a sheaf of articles in this issue, BEULAH AMIDON, educational editor, has gathered together reports of what happens in a crowded public school, in a rural school, in an adult education program, in workers' classes, in professional schools, in a rural community, when education becomes a cooperative adventure in understanding.

THE return of JACOB EPSTEIN to his native New York after an absence of more than twenty years, and the showing here of his work, was the event of our art year. His portrait in bronze (page 272) of John Dewey, American philosopher and educator, is the lasting expression of one of the few studies he made before he was off again to England. At a reception in Professor Dewey's honor the bust was presented to him by William H. Kilpatrick, representing the contributors to the John Dewey Gift Fund.

AS a psychologist working under the Public Education Association, ELIZABETH IRWIN has organized and directed the experiment in adapting "new" school methods to public-school conditions, which she describes. Page 273.

SINCE being relieved of his faculty post at Olivet College following the publication of his widely discussed book, The American College and Its Rulers, two years ago, JOHN E. KIRKPATRICK has been "an educator at large." Page 277.

ONE of the organizers of the Wisconsin Summer School for Women Workers and formerly director of education for the Pennsylvania Federation of Labor, JOHN TROXELL has been for the past year professor of economics at the University of Louisville. Page 281.

NEW Horizons in Professional Training are pointed out by teachers and administrators in eight of the leading professional schools:—K. N. LLEWELLYN, professor of law at Columbia University, is one of the group of younger men who include the viewpoints of science and of social service as part of the necessary equipment of lawyers. Page 283.

EARLE E. EUBANK of the Department of Sociology at the University of Cincinnati knows the social-work field both as a teacher and as a worker. He sends his paper from Santa Monica, California, where he is spending a year in study and writing. Page 284.

ONE of the pioneers in putting into the hands of teachers the new tools of modern psychology, E. GEORGE PAYNE, formerly head of Harris Teachers' College in St. Louis and later professor of educational sociology at the University of Chicago, is now assistant dean of the School of Education of New York University. Page 285.

FRED C. ZAPFFE, M.D., of Chicago, writes of the new trends in medical training out of his unusual opportunity, as secretary of the Association of American Medical Colleges, to watch what is going forward in these professional schools. Page 287.

ANNIE W. GOODRICH was released as director of the Visiting Nurse Service of the Henry Street Settlement to organize the Army School of Nursing in Washington. She is now the first dean of the recently organized School of Nursing at Yale University. Page 288.

AS head resident of the Northwestern University settlement in Chicago, and as a pastor for thirteen years in Chicago and Oak Park, HARRY F. WARD acquired the practical experience on which he has based his later work as professor of Christian ethics at Union Theological Seminary. Page 290.

FORMERLY head of the department of home economics at the University of Missouri, LOUISE STANLEY has been since 1923 chief of the Bureau of Home Economics, U. S. Department of Agriculture. Page 291.

BETTER known to Survey readers as a literary and dramatic critic, LEON WHIPPLE is an associate professor in the School of Journalism, New York University. Page 292.

THE third of ROSSA B. COOLEY'S series, Liberty and Learning (page 293). The first (January) told how the founders of Penn School in the decades following the Civil War brought literacy to the sea islands off South Carolina; the second (February) how, under Hampton leadership, the old academy was turned into an agricultural institute—"How Farms were Brought to the School!" Here, "How the School was brought to the Farms."

* * *

WITH the collaboration of active factors in the Port Authority, the Palisades Park Commission and the Regional Plan of New York and Environs (Russell Sage Foundation), LOULA D. LASKER (page 265) has massed hitherto unpublished materials on a new crisis of the Palisades. The stakes are the unearned increment of the ice age. In this article, Miss Lasker enters a new field—her previous work being as a war-time Red Cross organizer, member of a federal immigration commission, and publicity work in investment banking. Beginning next fall, she joins The Survey staff as associate editor in the field of civics—with special emphasis on the mounting developments in city and regional planning. Frontispiece and sketches are the work of Robert Latou Dickinson, a distinguished member of the medical profession, whose lore of the outdoors and whose gift with a pencil are the joy of his friends.

THROUGH his own very neighborly doorway, our witty and genial friend SALVADOR DE MADARIAGA, European *par excellence*, looks out upon us and reminds us, not of where we get off, but of whence we came! Page 298.

JOHN PALMER GAVIT, foreign service editor (page 299), is off to Europe for the makings of our seventh annual racial number. What do you guess it will be?

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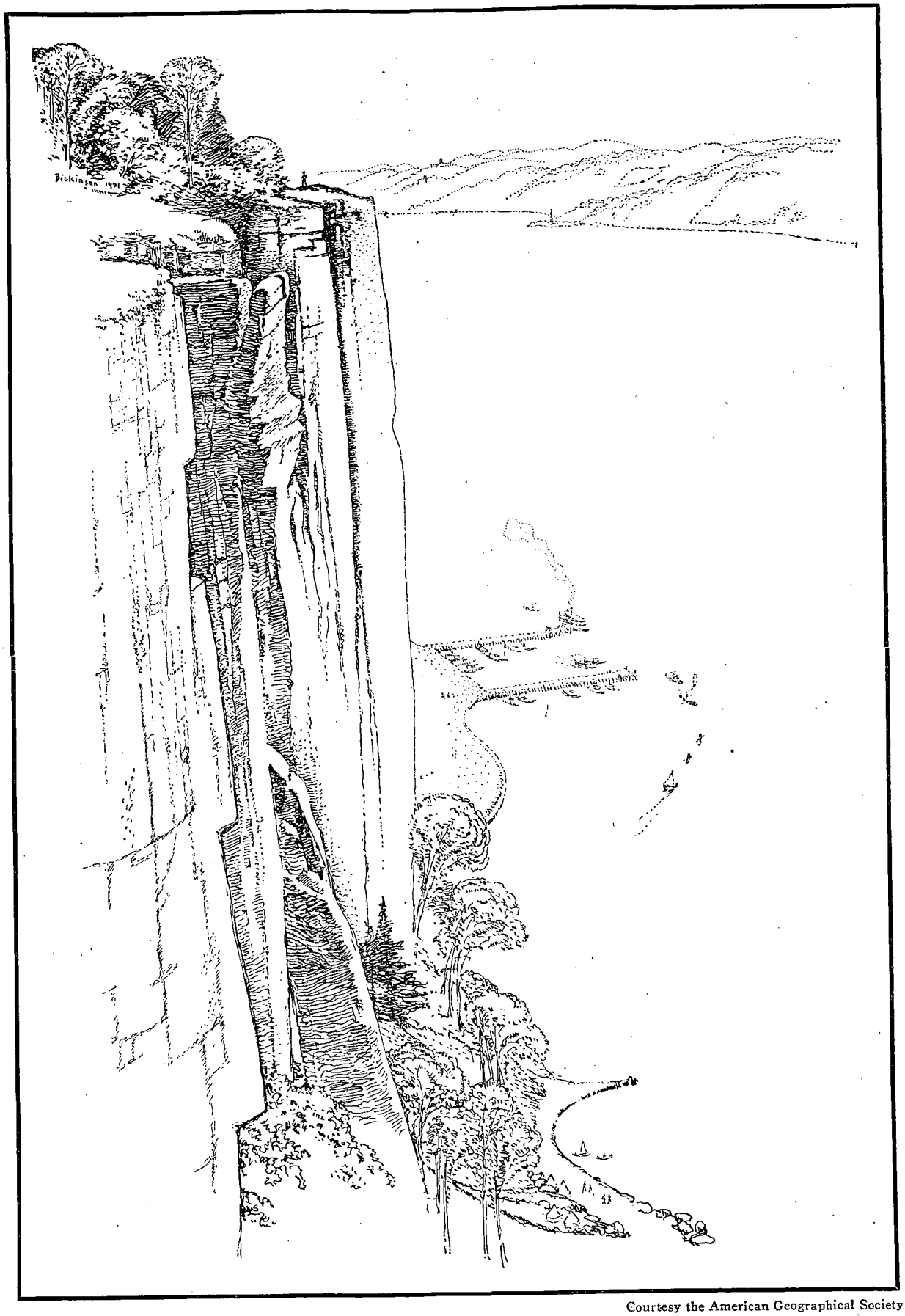

Courtesy the American Geographical Society

PALISADES OF THE HUDSON

Drawn by Robert Latou Dickinson

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THE SURVEY
GRAPHIC NUMBER

JUNE 1, 1928

Volume LX
No. 5

Those Private Palisades

By LOULA D. LASKER

IN the year of our Lord, 1932, the largest suspension bridge in the world—with a span twice as long as its nearest rival—will be open for traffic. Over 8,000,000 vehicles, it is estimated, will cross this bridge from upper Manhattan to New Jersey or back, during its first year of traffic. Some 20,000,000 people will go over it that year. By the middle of the century, competent authorities predict these figures will be doubled. The bridge builders are preparing for them, building wide and high as well as long.

An engineering feat this, that will stand as an everlasting monument to the farsighted vision of the Port of New York Authority, and to the modern enterprise of the states of New York and New Jersey which in 1926 authorized a bond issue of sixty million dollars to make the bridge a reality. A gigantic venture that could be projected only in this twentieth century age of man-made wonders! An undertaking that will, after three hundred years, bring the Jersey hinterland within easy reach of the urban center—in short, a means by which overcrowded Manhattan can spread out into one of the few reaches of contiguous territory which today still hold out possibilities for home development.

The work is already well under way at the bridge heads, land has been condemned, foundations laid, the contracts for the great steel cables let, and 1932 or sooner will see the completion of the structure. Its opening will be a day of rejoicing. We will all be there!

The governors of the two great states, countless functionaries, people from the highest and lowest walks of life are on hand. Sirens and whistles sound from flotillas of harbor boats; argosies of aircraft course overhead. Speakers of the day point out among other things what the cooperation of the citizenry of two great states can accomplish. . . . The ribbon is cut and the first automobile crosses the lofty roadway which at 179 Street will connect Washington Heights with Fort Lee. Cheering spectators get the thrill that comes to those who witness an epoch-making spectacle.

But what will be the back-drop to this civic achievement? What do the crowds and the bridge builders see as they look past the span to the Palisades of the Hudson opposite? They envisage a gap-toothed horizon of skyscrapers, tall and small, some ten, some twenty stories high, some twice that; skysigns, billboards, water tanks, Coney Island shows. The Palisades are no more than the cellar walls of modern Towers of Babel silhouetted against the sky. From the New York side of the river, the landscape has been turned into a serrated skyline of disillusionment; and from the New Jersey side, only the fortunate tenants of the new apartment houses share the outlook on the Hudson. Needlessly, as result of a marvelous accomplishment, man has dishevelled for all time a triumph of nature which he could no more duplicate than he could replace Gibraltar or Niagara.

This is not an ugly whimsy, nor a figment of imagination. True, today it is only a prediction—but long before 1932 it will have assumed misbegotten shape unless steps are taken, and taken immediately, to prevent the fulfillment of that prediction. Already real-estate speculators have bought large parcels of land along the crest of the Palisades and have announced their intention of building these skyscrapers. A ninety-story apartment house atop the cliff is the boast of one operator who is said to have

Andrew Carnegie once said that no man was rich enough—or was it worthy enough?—to own a mountain. There are some things that belong to God—or at most to all the children of men. Should the Palisades be less inviolate? Were an earthquake to sink them into the sea, it would be reckoned a world catastrophe. Yet the great New York and New Jersey communities at the port of the Hudson are letting them be ravaged irremediably at the very time that our engineering genius arches the river eleven miles from its mouth. More, the bridge itself has brought this jeopardy.

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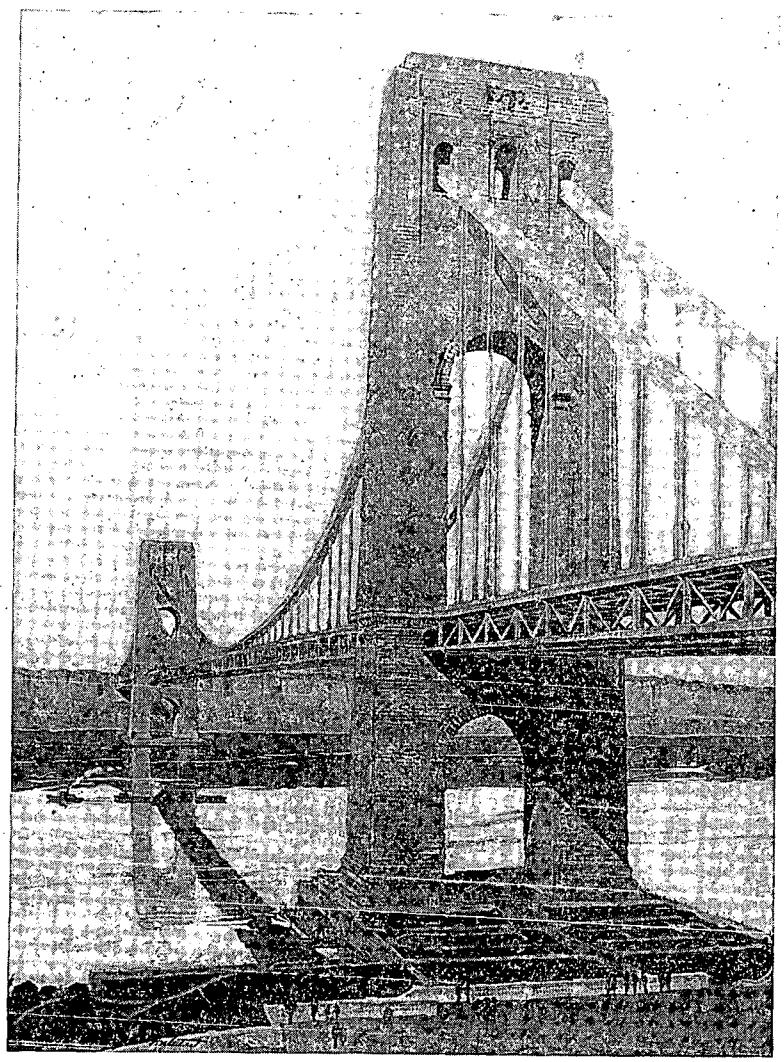


PIERCING THE PALISADES
An architect's drawing of the new Hudson River bridge

put two millions into land thereabouts. Auction sales are being held as this issue of Survey Graphic goes to press, splitting up one of the few large tracts of wooded crest, once the possession of the public. Folders and newspaper advertisements ring the changes as of a Long Island get-rich-quick addition. Only these offerings have to do with much more than real estate. They would turn into building lots at speculators' profits the one transcendent and irreplaceable coign of natural beauty within a hundred miles of the greatest city in the new world.

AS presage to these developments, land values in Bergen County have risen inordinately the past two years. The opening of the Holland Tunnels has affected all this part of New Jersey. Speculation that would rival tales of Florida has sprung up since then and since plans for the Hudson River Bridge were formulated. Advantage is naturally being taken of the land boom that will come with its completion four years hence.

According to reliable authorities, acreage in the immediate neighborhood of the bridge has increased tenfold and more in value. Thirty thousand to forty-five thousand dollars per acre has been paid recently for land in that vicinity; several miles to the north—above the cliffs in Alpine—ten thousand dollars an acre is today the average price of real estate. A few miles to the south, in the borough of Cliffside opposite 120 Street, New York City, residential property which sold fifteen years ago for three hundred dollars a lot now sells at twelve thousand dollars.

Less spectacular but no less conclusive in their evidence, are figures carried in a recent report of the Preliminary Bergen County Park Commission. According to this study, definite pieces of business property in the neighborhood of the bridge approaches, valued at one hundred and fifty dollars per front foot before 1925, cost one thousand dollars in 1926, while other specific plots rose from three hundred dollars to two thousand dollars during that period. Venturing to predict what it terms "normal increase" in value of Bergen County land, the commission offers its conclusions in the diagram below.

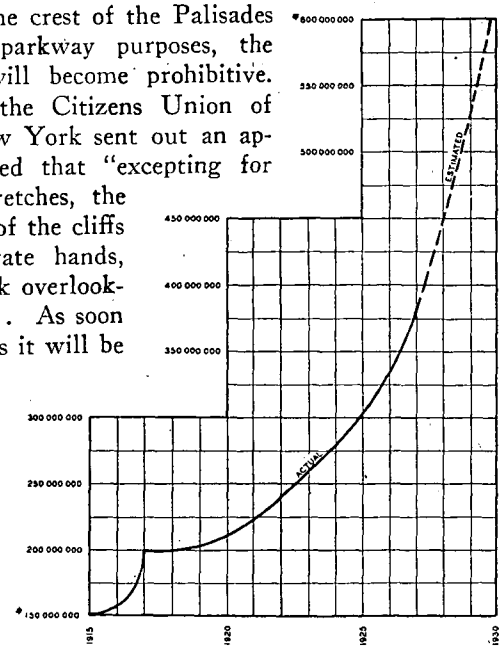
Based on the net valuation for which county, state and school taxes are apportioned, the valuations graphed probably represent not more than 50 per cent of the actual property value of Bergen County. From $150,000,000 in 1915, the valuation of its land had risen to nearly $400,000,000 in 1927—and by 1930, according to this estimate, should reach $600,000,000.

All this territory is within a few miles of the new bridge and includes Fort Lee itself, the municipality in which the approach is actually located. In 1920 it had 894 inhabitants per square mile; in 1924, 1,478. The park commission presents this table of population growth and forecast for Bergen County:

	Year		Population
	1910		138,002
	1915		178,596
	1920		210,703
Estimated	1927		384,583
Predicted	1950	Minimum	500,000
		Average	600,000
		Maximum	680,000

Ergo—the implications are plain. Unless time is taken by the forelock to obtain a strip of land above the crest of the Palisades for park and parkway purposes, the financial cost will become prohibitive.

A year ago the Citizens Union of the City of New York sent out an appeal which stated that "excepting for a few short stretches, the land at the top of the cliffs remains in private hands, to the very brink overlooking the river. . . . As soon as building starts it will be too late." About half of the property in question comprises parts of a few very valuable private estates. The other half largely to the south of these estates, is in small parcels of 5, 15, 25 and 50 acres



LAND VALUES ZOON!
Bergen County valuations (1915-30) as gathered by McClave and McClave for the Bergen County Park Commission

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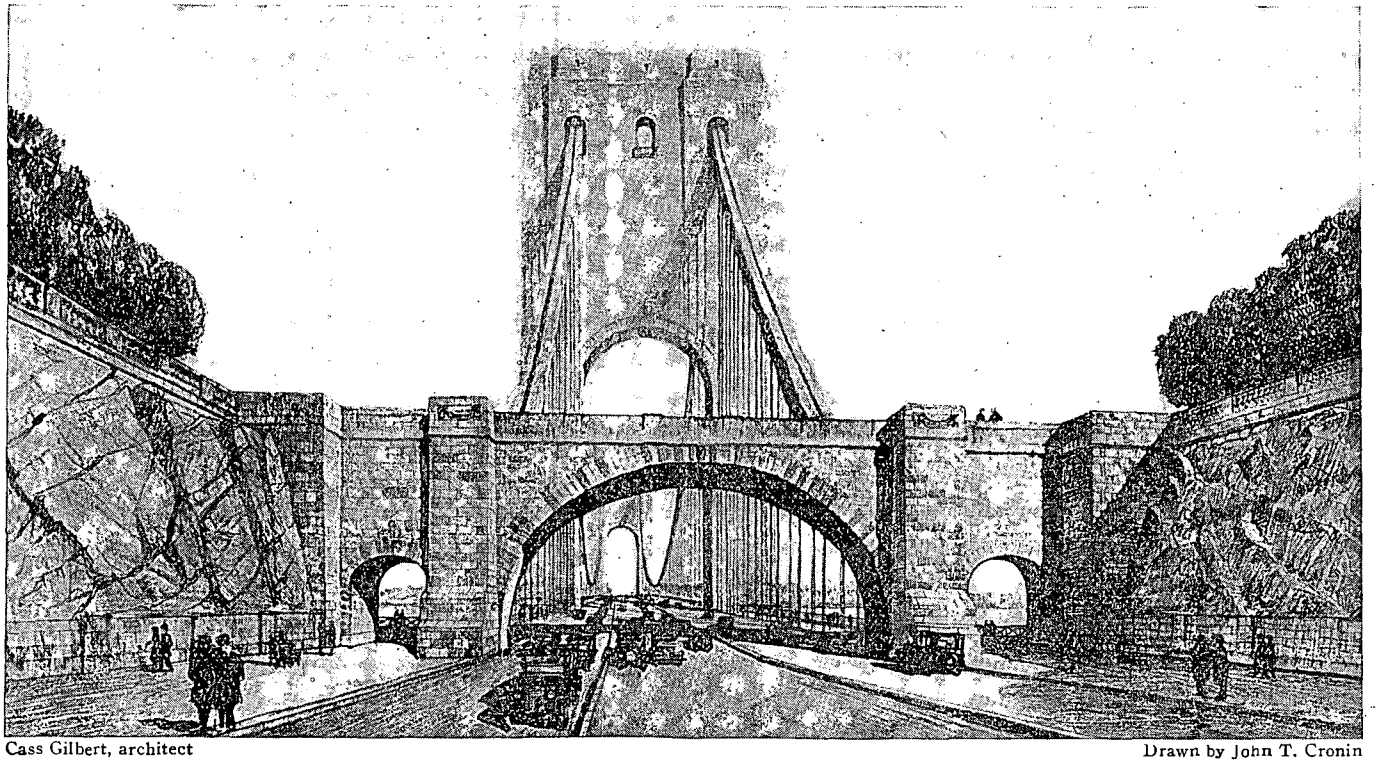
and, up to within three years ago when speculation started, was in the hands of probably three hundred separate owners. Today much of this has been acquired by speculative builders. The most vigorous and imaginative among them is Dr. Charles V. Paterno, well-known for his building projects in Manhattan—among others the luxurious twelve-story apartment house, known as Two-Seventy Park Avenue, covering an entire block and built around a garden rectangle. Dr. Paterno's own home, appropriately called The Castles—from which may be had a magnificent view of the Palisades opposite—is one of the show places on Riverside Drive. He predicts that in the not too distant future, one million people will be housed across the river in the Palisades region—thanks to the enterprising builders who are planning vast structures thereabouts. He himself proposes to cap them with a building a thousand feet high, its tower rising sixteen hundred feet above the water line—"twice as high," he points out, "as the Woolworth Building and a good deal higher than the Eiffel Tower."

Though Dr. Paterno agrees that buildings should not be put right at the water's edge, he thinks that the creation of a large park area on the ridge would be wasteful and extravagant. "If a Rockefeller or a group of Rockefellers bought up all this land and turned it over for park purposes," he said, "the public would simply be out of luck. Land should be used so as to give the greatest good to the greatest number for the greatest expanse of time. How can you accomplish this better than by putting up apartments where tenants can actually live all hours of the day—and not just have a passing glimpse of the river or the Palisades?"

It is only due to a fortunate set of circumstances that builders who have seen the commercial value of this elevated water front have not already taken steps which would irrevocably mar the landscape. The property in question lies in the outlying borders of several small municipalities. The land is a thin surfacing over solid rock, costly to open up. These municipalities at present have water mains and sewage systems of a size commensurate only with their meager needs—pipings entirely inadequate to care for the huge demands on them that would be created if these ambitious building projects went through. And so, for the time being, these enterprises have been stalled, though as one New Jersey realtor operating in the locality puts it (who himself would save the edge of the ridge for park purposes): "The cliff edge will undoubtedly be given over to giant apartment structures as soon as sewers and other utilities are constructed in this primeval region to accommodate them."

ONE operator is known to be doing his utmost to overcome the delay. Architect's plans in hand, some time ago this man turned up at the courthouse of one of these municipalities and demanded a permit from the local authorities. He proposed to start work at once, he said, on a group of structures to house twenty-five thousand people. He was told of the lack of adequate water supply and sewage disposal for such a large new community. "An outrage," he thundered. "This land has cost me a lot of money. Where can I find the boss of this place?" He did not get his building permit. No boss was forthcoming; but there is no indication that this operator regards his set-back as final. It has been augured that he may drop his own sewers through to the face of the cliff and treat passing steamers to the sight of a row of sanitary waterfalls! But more seriously speaking, no one can tell when the small municipalities concerned will feel it is to their self-interest to combine (as there is a movement on foot at the present time to do) and build the necessary systems. That the civic forces of the metropolitan area have an eleventh-hour chance, a final breathing spell to gather their strength and do something about it, is not due to their alertness but to these homely difficulties faced by the most primitive town. It is the last call. In the words of George D. Pratt, former Conservation Commissioner of the State of New York, "Will the community ever wake up?"



Cass Gilbert, architect — Drawn by John T. Cronin

The bridge portal seen from the New Jersey approach

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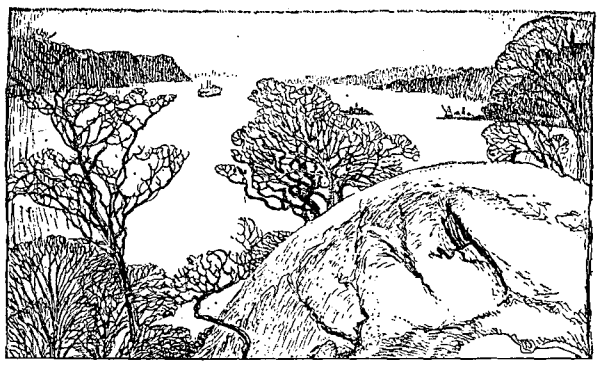
W h i c h?



MORE than twelve miles long, three hundred to five hundred feet to its summits, an eighth of a mile from cliff-top to river-edge, the Palisade region reaches back, in places, along waterfalls and brooks, into deep woods. In all its forest cover, few finer trees are found than those that cling to the stiff slope between precipice and beach. Woods and bush are missing only where gigantic boulders pile as steep as rock will lie, or loose small stones slip into "screes."

All the way, save for an upper detour now and then, a broad path follows close to the water, while along the middle part a drive-way winds beneath the Great Wall. . . .

The mountain wilderness and grandeur of the Palisades will not be apprehended by those who only see them from a train window a mile away on the opposite shore or from the deck of a river steamer that follows the eastern bank. To them the top appears monotonously level, the wandering fluted front no more than flat wall, and the tree-screen formless as spinach. Actually, along this narrow strip, where most of the mileage is on edge, there is surprising variety—with time and a map to seek it. Spring and its decorative dogwoods, autumn and its flaming maples, are little more alluring than the cool months when the dropped leaf-curtain reveals all vistas and keen air drives leg-pistons uphill with none of the wet penalty of August; when the reclining rock giant is quicker to hunt out, the new ascent easier to espy, and hot food and drink are never so comforting.

By Robert Latou Dickinson

From Palisades Interstate Park, a pamphlet issued by The American Geographical Society of New York

CAN you see five years ahead? Use your brains and **think** in terms of 1932 instead of 1927. At the completion of the greatest bridge in the World.

"THE HUDSON RIVER BRIDGE"

Can you see a solid row of high class apartment houses all along the **Palisades,** overlooking the mighty **Hudson River** and the great City of **New York.**

Atop the Palisades, often referred to as the "Balcony of the World," its eastern boundary commanding from a height of from four to five-hundred feet, a magnificient view of **New York City, Westchester** and the distant **Long Island Sound.**

The very section where **Dr. Chas. V. Paterno,** one of the shrewdest real estate buyers and the foremost apartment house builder, bought millions of dollars worth of land and will erect the finest apartments almost immediately. **"Does that mean anything to you?"**

WHY YOU SHOULD BUY REAL ESTATE

When you buy stocks, bonds and other so-called securities you only buy paper of lien on real estate. When you buy **Real Estate,** you buy the **Real** thing, something that cannot be taken away from you and that, if chosen with care and intelligence, will make you a rich man.

Remember . . . . . Real Estate is **Real** property and has **Real** value.

From a real estate folder, typical of many, advertising the sales possibilities of Palisades real estate

In all this, history is but repeating itself. In fact, because of the spirited fight put up and won a quarter century ago for the face of the cliffs, most Americans have taken it for granted that the Palisades are safe for all times. But perhaps a glance back may give us hope that today's problem will yet be solved, as was that of a previous decade when their destruction was first threatened and the Palisades Interstate Park Commission came into being.

That chapter in the preservation of the Palisades was written back in 1900, as a result of a very different sort of invasion than that which threatens them today. Quarrymen—great and small—were finding "pay dirt" in the cliffs of the Palisades. The cliffs were private property. The owners were the sole arbiters of their fate. Blasting resounded morning and night. Giant machines gnawed at the mammoth rock formations. Nature had worked for centuries; man was destroying in a day. The great wall of traprock would in a generation become a cadaverous wreck.

The cry arose—save the Palisades! Public opinion was focussed by a group of citizens. An answer was found. By joint action of the states of New York and New Jersey, an interstate Palisades Park Commission was formed, "to provide for the selection, location, appropriation and management of certain lands along the Palisades of the

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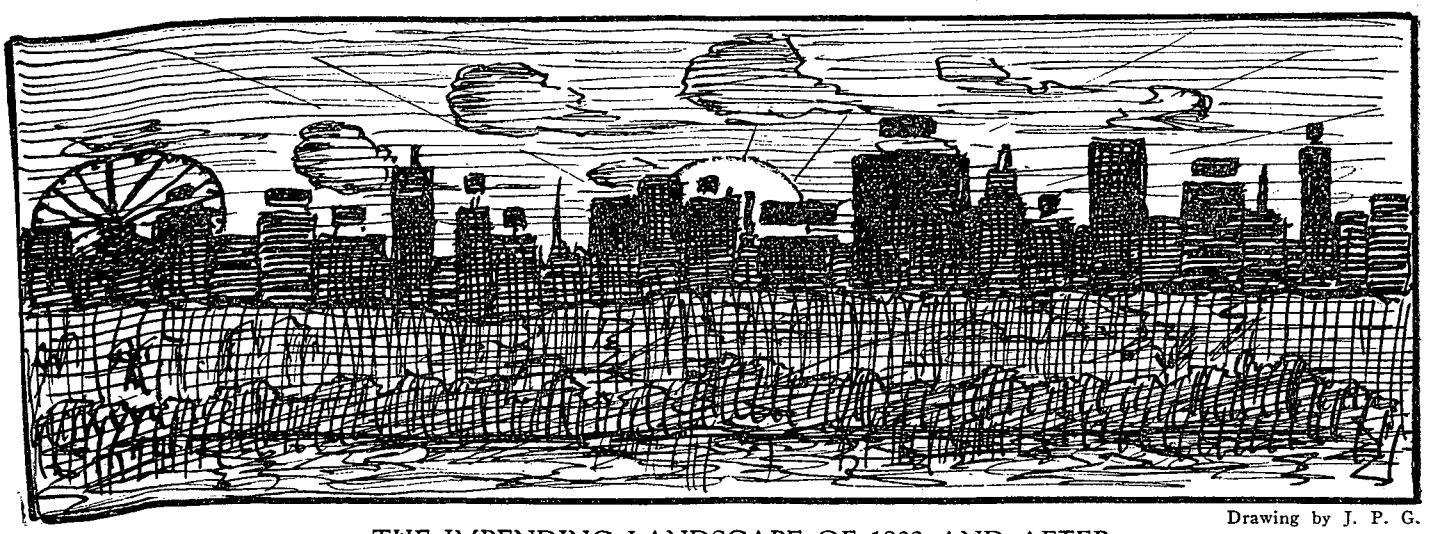


Drawing by J. P. G.

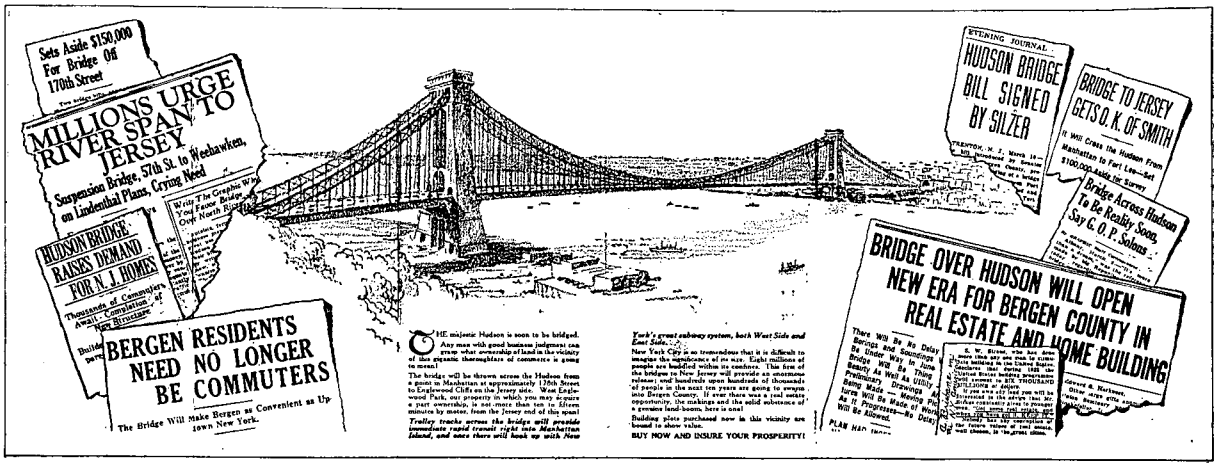
THE IMPENDING LANDSCAPE OF 1932 AND AFTER

"A gap-toothed horizon of skyscrapers, billboards, water tanks and Coney Island shows"

Hudson River for an interstate park, and thereby to preserve the scenery of the Palisades." The Palisades were saved—temporarily.

The commission set out at once, bringing under its jurisdiction the cliffs extending from Fort Lee, in Bergen County, New Jersey, to a little beyond the New York state line. The right of eminent domain was exercised, the face of the cliffs taken over. Under the leadership of the late George W. Perkins, funds were raised from the public treasury and private sources. The land was purchased from its owners, and the Palisades Interstate Park created. In addition to preserving the Palisades from the water line to the ridge in all their beauty, the commission has created many types of recreational facilities along the cliffs and shore and in its mountain camps—facilities which bring joy to over five million visitors annually. Its work is one of the magnificent accomplishments of state (or rather interstate) administration. But that is another story.

Today's emergency cannot be met by leaving it to the interstate commission. Large-scale community action is necessary. Much money must be raised or voted. State legislation must be passed. The powers delegated to the commission thirty years ago are not sufficient to solve the present problem. By the acts creating it, the commission was empowered (in addition to taking over a few specific parcels of land above the cliffs) to select and locate only "such lands lying between the top of the steep edge of the Palisades" (the ridge) "and exterior bulkhead line established by law upon the Hudson River" (the shore line). Though it is true—as the extension of the Interstate Park in various places above the cliffs would testify—the law does not prevent the commission from acquiring land above "the top of the steep edge of the cliff" by purchase or gift, it cannot do so unless the owners are willing to sell, as its right of condemnation may be exercised only below. In short, provision was originally made simply to rescue the Palisade cliffs from the quarrymen. The ravishes of a future generation from another quarter could scarcely have been predicted thirty years ago. Regional planning was then barely conceived, and the river still stood as the barrier to urban expansion.


Sets Aside $150,000 For Bridge Off 170th Street
MILLIONS URGE RIVER SPAN TO JERSEY
Suspension Bridge, 57th St. to Weehawken, on Lindenthal Plans, Crying Need
HUDSON BRIDGE RAISES DEMAND FOR N. J. HOMES
BERGEN RESIDENTS NEED NO LONGER BE COMMUTERS
The Bridge Will Make Bergen as Convenient as Uptown New York.
EVENING JOURNAL
HUDSON BRIDGE BILL SIGNED BY SILZER
BRIDGE TO JERSEY GETS O. K. OF SMITH
Bridge Across Hudson To be Ready Soon, Say G. O. P. Solons
BRIDGE OVER HUDSON WILL OPEN NEW ERA FOR BERGEN COUNTY IN REAL ESTATE AND HOME BUILDING
BUY NOW AND INSURE YOUR PROSPERITY!

How one real-estate operator appreciates what the bridge will bring

But, ask the commission's critics, with all due credit to the past performance of this body, has it been derelict in not bringing the present situation forcefully to the attention of the public, and taking the lead in this new crisis which has been brought to a head by the Hudson Bridge? Let the commission justify its own position. The job it has on its hands, it claims, taxes all the strength

FINAL
PATERNO AUCTION!!
675 Business, Residential, Apartment Paterno Bridge Zone LOTS
Bergen County ENGLEWOOD New Jersey
On the Palisades, About One Mile North of the Hudson River Bridge Plaza
On Saturday, MAY 5th
1928, at 2.30 P. M. on the premises, rain or shine, under large tent
WILLIAM KENNELLY, Real Estate Auctioneers

AUCTION NOTICE

Distributed to every passenger on the Ft. Lee ferries early in May

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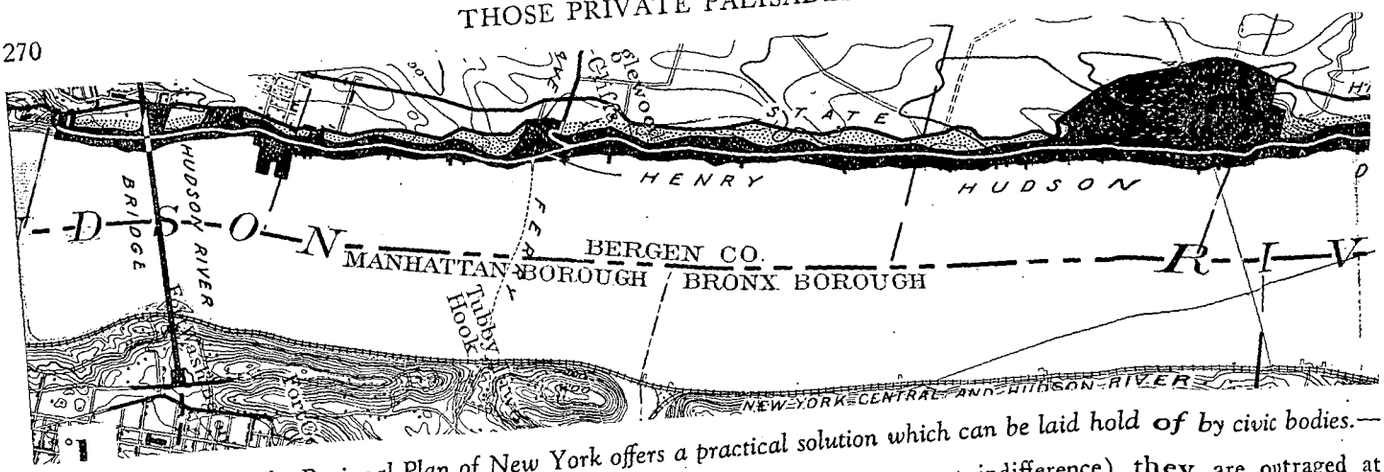


The Regional Plan of New York offers a practical solution which can be laid hold of by civic bodies.—

and influence it can muster. All its available resources and energy have been necessary to raise sufficient funds to make its current accounts balance and to carry the definite responsibilities it was created to meet. It must be remembered that in addition to the areas in New Jersey, discussed in this article, the Palisades Interstate Park Commission has under its jurisdiction other parks in New York State. The entire park now consists of about 1,000 acres of land in New Jersey, comprising the whole shore front of the Palisades between the high-water mark of the Hudson River and the top of the cliffs along the west bank of the Hudson River from Fort Lee to the New York state line, and including four or five parcels of land above the cliffs; 550 acres of land at Blauvelt, New York; 780 acres in the Hook Mountain-Rockland sections; 36,000 acres at Bear Mountain and Harriman State Park; and 800 acres in the Storm King sections. Forty per cent of the moneys expended have been raised from private sources. Much of this has been contributed by individual commissioners themselves. Obviously the remainder was raised largely through their combined efforts. And yet, in spite of all the interest and energy it has exercised, the commission asserts it has had great difficulty in maintaining the park within the state appropriations and other available moneys.

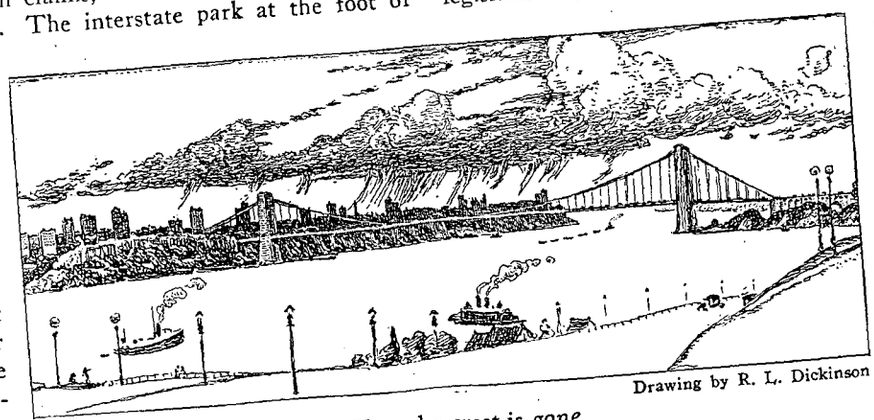
But, continue its critics, not only has the commission done nothing to prevent this threatened inroad on the Palisades, but it has actually sold a tract of land which it held atop the cliffs. True, says the commission, we did. But, alas, this was done in order to meet financial obligations that could not be ignored. Our position has been often a desperate one.

And further its inaction in taking any leadership in the matter, the commission claims, was not the part of inertia but rather of caution. The interstate park at the foot of the Palisades is not a popular institution in many quarters of New Jersey. The commission's position is a delicate one, and, says Frederick C. Sutro, the chairman, it "must avoid suspicion that it is grasping for further power." The commissioners individually and collectively assert that (despite their apparent indifference) they are outraged at the possible desecration of the Palisades. They feel deeply the inroads of present-day exploiters and are anxious and ready to cooperate to the utmost to create a parkway above the cliffs. But, according to their chairman, chances for a successful campaign are greater if it be initiated by a group of interested individuals—none of whom, he promises, will put forth more strenuous efforts than himself. The obstacles are many, but by all working together can be overcome.

AND so Mr. Sutro introduces us to the practical aspects of the matter. Complicated as they are, are they insuperable? He thinks not if they are squarely faced. And what do these difficulties involve? In the main, they are threefold, and might roughly be described as first, the unfriendly attitude of a portion of the New Jersey public, and especially opposition on the part of some of the residents of the New Jersey communities situated directly above the Palisades, to the extension—past or present—of the Palisades Park to include any land above the crest of the Palisades; second, New York's lethargy toward the whole matter; and third, the financial outlay involved.

Enter New Jersey first. During recent years there have been created a number of park commissions in various sections of New Jersey, the members of which fully appreciate the importance of park areas. Many of them together with individual citizens and groups, are alive to the gravity of the present situation on the bank of the Hudson. Yet the fact remains that public sentiment throughout the state is by no means as yet crystallized in favor of extending the boundaries of the Palisades Park. And in the last analysis, it is the general public which must decide. Much education will be needed before the enactment of necessary legislation by the state of New Jersey can be anticipated. Meanwhile, as is so often the case, the antis are more articulate than the pros.

What are the objections held in New Jersey? First, there are those New Jerseyites who have never completely reconciled themselves to the Palisades Interstate Park as it stands today.



Drawing by R. L. Dickinson

When the crest is gone

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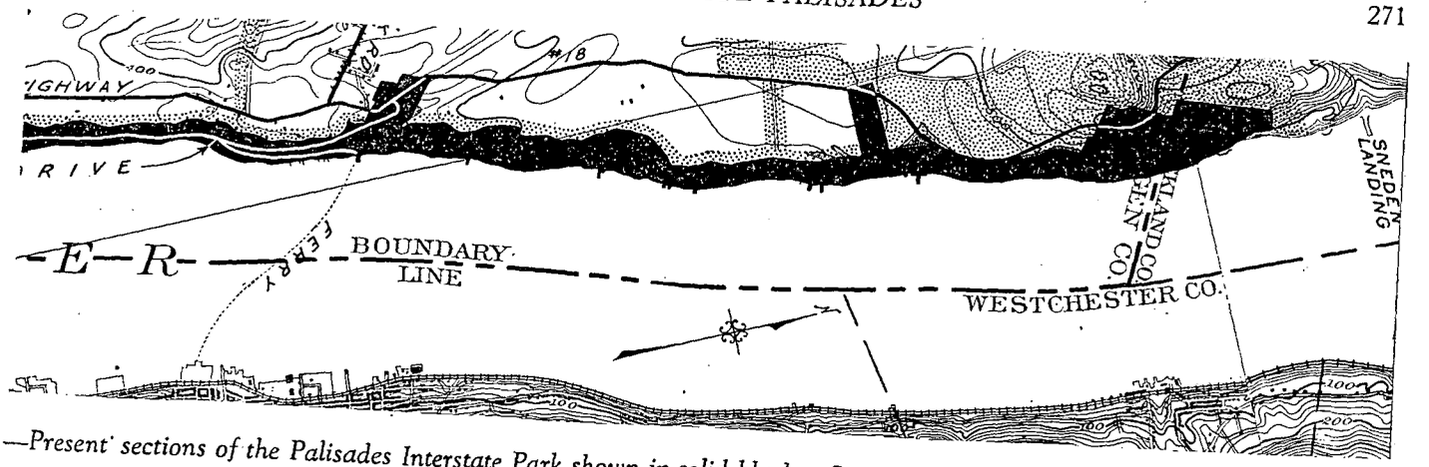


—*Present sections of the Palisades Interstate Park shown in solid black. Suggested additions shown in stipple*

Twelve miles of valuable shore front, they complain, are tied up in perpetuity, and they cling to great dreams of what might have been developed in the way of harbor facilities if that territory had been left free for such purposes.

Second, there are those New Jerseyites who, though having no quarrel with the past, are unwilling to allocate any more land for park purposes or to exercise the state's right of eminent domain. These opponents feel they should not be called upon to make further sacrifices of land that might be commercially developed. They claim the benefits to be derived from such action would be negligible to the state in comparison with the loss in income to be derived from such taxable property. Their objection is fiscal and they can be won over only if they are brought to realize that similar undertakings elsewhere have had exactly the opposite result. But more of this later.

There are other Jerseyites, nearby ones, who object to the use of the Palisades by the city dwellers from across the river and say they are nuisances. But obviously if the park area were adequate these holiday makers would more likely stay within its bounds. And there are the Jerseyites who live in counties remote from Bergen County, who object to such a sum of money being put into improvements planned for a single locality.

Finally, there are those New Jerseyites who cannily point out that to preserve the grandeur of the Palisades will cost a lot of money. The Palisades are really New York's concern, not ours, say they. It is true these bluffs are situated in New Jersey but they lie in the state's backyard. Though New Jerseyites appreciate their beauty, they rarely see it. It is from Riverside Drive in New York that this masterpiece of natural beauty is to be gloried in. If New Yorkers think their view worth saving, let them pay for it.

Where then does New York stand? Does it recognize its share in the responsibility? The creation of the Palisades Interstate Park Commission in 1900, would indicate that the commonwealth of New York does appreciate that the preservation of land outside its bounds in the state of New Jersey may be a cooperative problem for the two states to face jointly. That in the past New Yorkers have been willing to recognize this to the fullest extent, is borne out by the fact that of the moneys expended in the New Jersey section of the park 49.8 per cent was contributed by New York either from public or private sources. Nonetheless, although New York has in the past thus recognized geographic boundaries as artificial dividing lines when it comes to facing a great civic need of the urban district, not only the state but the city have been utterly lethargic in the face of the present emergency. That, in some ways, has been a more difficult tendency to combat than the prevalence of active hostility in certain quarters in New Jersey. Sporadically, here and there, an individual organization has given a passing glance to the need for creating a parkway to prevent unsightly structures from springing up above the Hudson cliffs. But the problem has been regarded as difficult, so no real attempt has been made to solve it, and only scattered efforts have been made to initiate an organized movement against it. The prospect has been generally brushed aside with the passing remark, it is too late to accomplish anything.

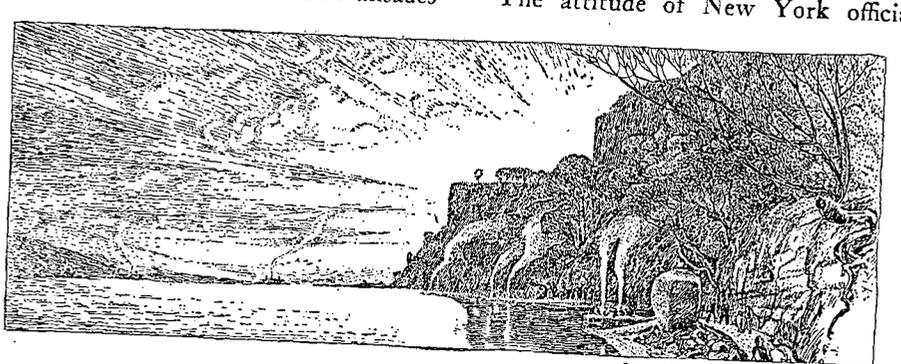
AN exception is Leopold O. Rothschild, an attorney and a moving spirit in the Citizens' Union. Largely as a result of his efforts, that body a year ago issued the report quoted; but it has not moved further in the matter. In the course of his efforts, Mr. Rothschild wrote the editor of a powerful metropolitan newspaper suggesting that it take an active stand. The reply illustrates a stereotyped point of view:

> If this had been undertaken years ago, at the time that the interstate park was being planned, it might have been feasible. City growth and the rise of suburban values make the cost now prohibitive. . . . In view of the cost of the project you suggest . . . our paper does not see its way clear to make an issue of the matter.

The attitude of New York officialdom has been very similar. To quote from a letter of a high state official:

> What you have in mind is very desirable but apparently impractical on account of the cost. . . . I am sure you must be aware of the fact that those of us who are interested in the state park program

(*Continued on page* 307)



Drawing by R. L. Dickinson

Evening along the Palisades

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Courtesy, the John Dewey Gift Fund

JOHN DEWEY

By Jacob Epstein

For a quarter of a century John Dewey, as teacher and philosopher, has given new understanding to parents and teachers; and to little children, freedom and creative joy. In gratitude for his vision and leadership a group of Dr. Dewey's friends and students are presenting to him and indirectly to the art world, this portrait in bronze by a sculptor of international fame

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We Watch Them Grow

By ELIZABETH IRWIN

IT doesn't take very long to trim a Christmas tree—to hang on little trinkets, lights and silver festoons. It is all complete perhaps in half an hour. For the same little tree in the forest to trim itself with its own cones is a matter of growth so slow that it is almost imperceptible. The difference between these two processes is the difference between the aims of the old education and the new.

To get immediate, showy results something must be added to the child—hung on like a decoration. Real organic growth is so gradual, so unobtrusive that it does not satisfy the anxious parent or teacher. They wish to be assured at every turn that the child is being visibly improved. The new education, like modern farming, believes that the place to put the effort is the environment. If the soil is made rich enough, yet not too rich, growth takes place normally.

Schools have for too long been modelled on the mediaeval monastery where formal education began. The class room has for years been a place like the monastery where the world is shut out. The original scholars, the monks, were those who found life in a real world too perilous, and retired from it to find satisfaction in learning. Reading and writing were a substitute for reality. Modern psychologists and mental hygienists tell us that those people are happiest and healthiest who can best adjust to reality, can meet life face to face. The school then, if it is to help individuals to be efficient and active members of society, must introduce children into life rather than shelter them from it. It must be a laboratory rather than a monastery.

Just this, I should say, is the task of education today—to change our schools from monasteries into laboratories, laboratories not where educators experiment with children but where children experiment with life. This is the true meaning, so often misunderstood, of experimental education.

In a public school, I believe a fair trial of this new point of view can only be begun and carried on with very young children, developing with them as they proceed through school. New methods of teaching arithmetic may begin in any grade. Such modern schemes as projects will succeed all along the line. But to allow the children to grow through an enriched environment, following their interests, developing industry and competence through activity, demands a consistent and consecutive point of view beginning with the first days in school.

Accordingly, when the Public Education Association was given the opportunity to set up a group of experimental classes as a part of a New York public school, we began with one hundred first-grade children in a small building on East 16th Street. In the beginning these classes were conducted as an annex to a public school and later were moved into a regular public-school building and became part of Public School 61, under the supervision of Rose Davidson, principal of this school. The classes are assigned by the principal to regular public-school teachers, who are assisted by an experimental staff of four. The purpose of this work is to show to what extent modern, progressive school methods, current in the best private schools in this country and abroad, are practical in a large city public school.

Our widest departure from the traditional procedure was in the first two years of the child's school life. During the first year and a half, after our children began school in the first grade, no regular academic work was given. Our main purpose was to create during these early years an atmosphere to win the children to a permanent attitude of cooperation with their school which would carry them on into the tasks of later years. We were able to free our rooms of all set furniture. We painted the walls and woodwork gay colors, apple green and bright yellow. We had wicker chairs and low tables, chintz curtains, growing flowers and live animals. We had a day of activity, indoors and out; music and dancing; painting and modelling; block building and the use of tools; story telling and reading aloud; trips and bus rides. During this time, the mothers as well as the children became friends of the school. On this we have built our later work.

We have had three kinds of classes—one for gifted children, one for normal, one for dull children, all of the same age. When our classes reached the 2B grade, we began the teaching of reading, writing and arithmetic to the extent of one hour and a half out of the five-hour day. We had made preparation for the introduction of reading by picture books and story telling, thus building up an attitude of expectation toward books as something pleasant and desirable, so that when we gradually slid over into teaching reading, it was received by the children with

The "New" Education in P. S. 61

Public School 61 on Manhattan's lower east side, is the usual huge, grimy barracks in which big cities house their school children. Most of its pupils live in crowded tenement homes. Many of them know English as a secondary language. Here, without elaborate private-school trappings, Elizabeth Irwin and her co-workers have made a laboratory of the "new" education, "not where educators experiment with children but where children experiment with life." In th's article Miss Irwin describes this experimenting in terms of new freedom and creative joy for dull, normal and gifted children, checked against the progress of c ntrol groups. No teacher, no school administrator and no parent can afford to overlook what that checking shows.

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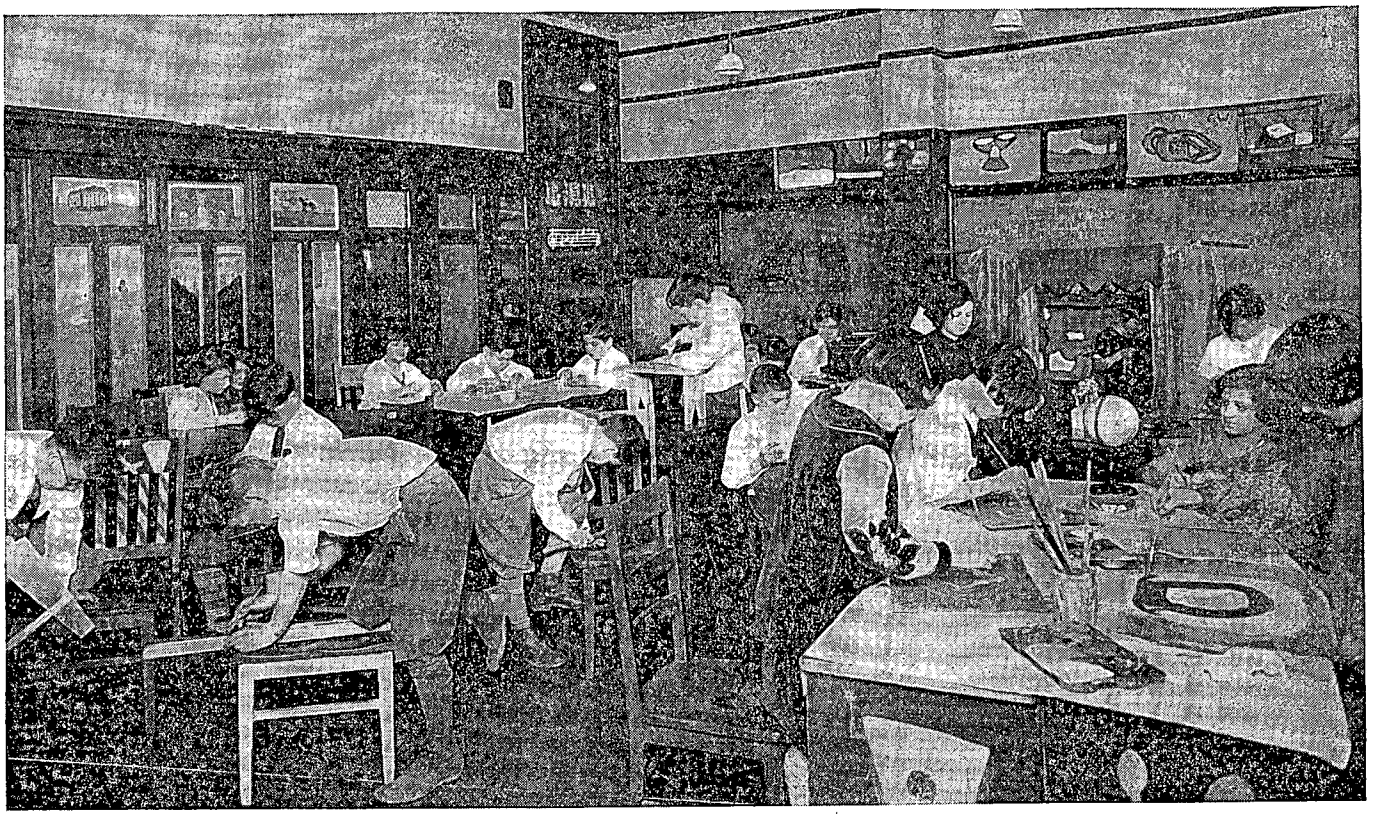

In P. S. 61: The new education —

eagerness and cooperation. Those children who did not wish to study reading—three in number—were allowed to wait still longer. Before the term was over, all but one child were working away at it. It was surprising to us how easily the children acquired their reading. With their greater maturity, and their expectant, cooperative interest, they were easily up with their contemporaries in other classes in a year. This, with some reservations, was true even of the duller group. The more laborious steps in acquiring the technique of reading could be largely passed over except with the dull group. Here a slow, consecutive process had to be gone through as usual, but in less time.

THE one child who delayed his learning longest was Conrad. He was almost nine, and I must confess made us a little nervous. But we had determined to be game, and really wait until each child wanted to read of his own initiative. One day Conrad came to the office with a big book. "Now, I've got to learn to read," he said as he turned from one illustration to another. He seemed to expect to begin with The Story of Mankind, which had been too alluring to resist. We explained that it would take some months and he would have to work. "All right," he said, laying down his book, "I guess I can wait." We gave him a Courtis Primer, by which a child builds up a vocabulary by following a series of directions like, "color the bird blue." A series of leaflets lead a first-grade child along week by week until he has quite painlessly learned to read. Conrad was, however, no first-grade child. He pushed along doing a week's work every day, until by summer holidays he could read the third reader. During the summer he took to the library, while school was closed. Before he had read a year, he was reading books away beyond the taste and ability of his classmates. The Prince and the Pauper, Nights with Uncle Remus, Baldwin's Story of Roland, Tom Sawyer were among the books he read within eighteen months. I cannot help but think that in missing all the literary "blah" that fills the first three years of most children's reading for themselves, he missed a deteriorating influence that I should be glad to see all children spared.

The preparation for the study of arithmetic had been by the concrete use of numbers in games, in measuring, in counting and estimating quantities and numbers of things. The children knew quarts and pints, pounds and ounces by experience before they knew the symbols for the numbers. One cannot assume too much as to cause and effect, but for some reason our children have always liked arithmetic. The children who have had any difficulty with it in our groups have been children who entered the classes in later years.

With the academic work disposed of in one and a half hours, we have had throughout our school years three hours and a half a day to continue the interests begun in the first years—music, dancing, craft, physical training, dramatics, painting and modelling, and trips to points of interest in the city.

Our history course we have developed in a way not wholly our own but very differently from the course outlined for the elementary schools in New York City. In the second grade we worked out, through play and dramatization, the life of the American Indian. In the third grade we made voyages of discovery including Columbus; then early colonial life with spinning and weaving, samplers, etc., craft, and the making of a colonial house with miniature furniture copied from the colonial wing at the Metropolitan Museum. At the fourth grade we dropped American history and went back to the stories of the beginning of things in literature and history. From here on, these subjects worked closely together. The picture (see illustrative photograph) of the

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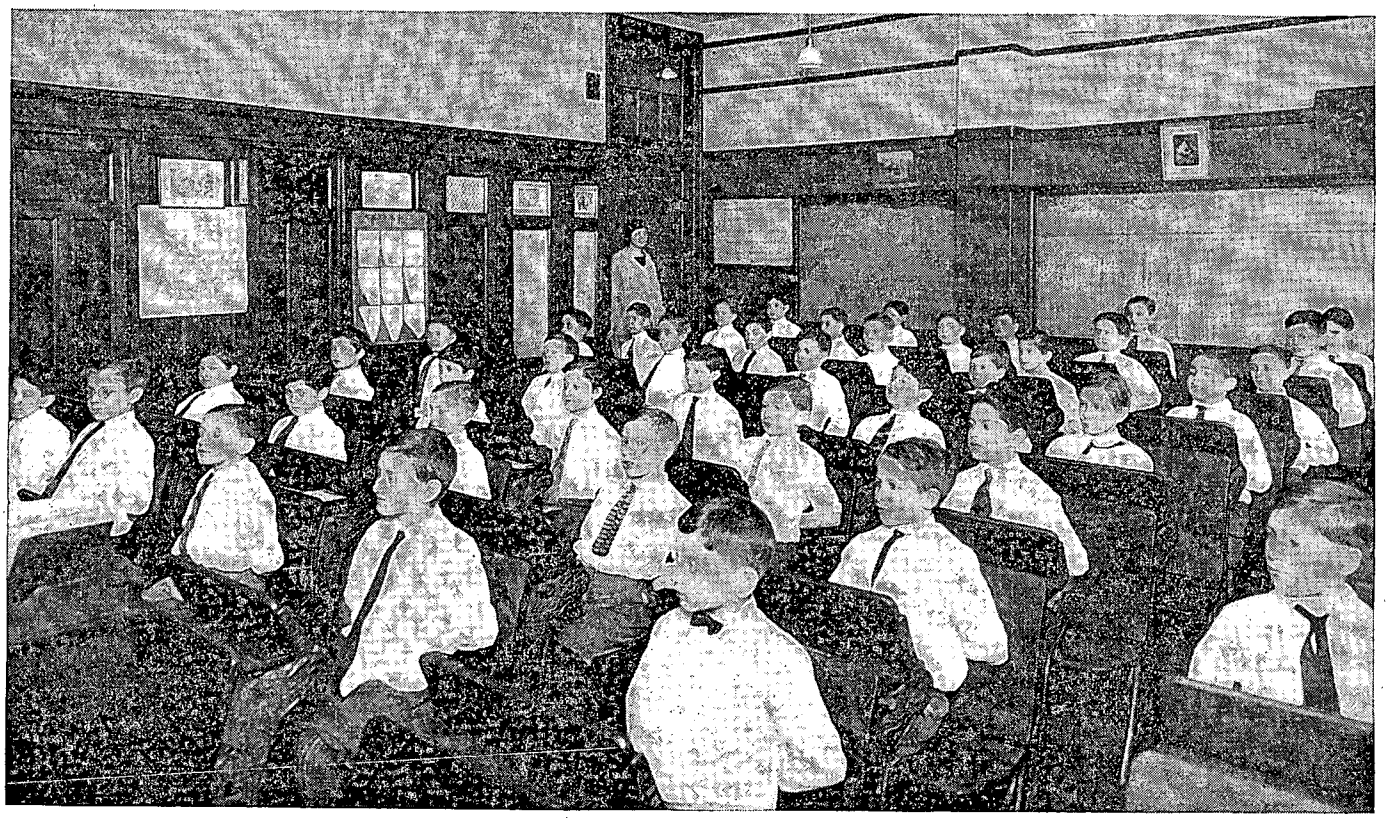

—and the old, in the same school today

children's mural decorations on the coat cupboards gives their idea of what it is all about—the cave-man, the Tower of Babel, the Phoenicians and shipping, the Arabs and Persians and the beginning of writing, then Greece with the Parthenon and shepherds, Rome, and Charlemagne. The last panel—Marco Polo—does not show in the picture.

The children enjoyed in connection with this work learning, in a simple way, methods of research, going out to find related material in libraries and museums. For instance, in relation to their study of Greece, a fourth grade divided into groups and selected topics for study. One group specialized on Troy, another studied Athenian life, another the life of a boy in Sparta. A trip to the Metropolitan Museum of Art gave them the idea of working out their ideas in plasticine. The flower show gave them ideas of ways to make trees and grass. They cut large pieces of beaver board and began with enthusiasm. Immediately they found how many things they didn't know—about the height of mountains, the houses, the ships, the walls, the color of beaches, the kind of trees that grew there. From this concrete need, they went to books and pictures. One of the children found a Sunday paper with pictures and the story of a buried city. This she brought to school and introduced it into class discussion. In this discussion, reports of work are made and challenged. This is a method of pooling the findings for common use.

SOME quotations from this discussion show how the children think. The height of Mt. Olympus was one day up for settlement. How could they go ahead unless they knew how big to make it. "My aunt climbed a mountain," said Hannah, "that was three flights high." "Gee, that's hardly a mountain at all," said Peter, "it's only a hill. It has to be at least six flights to be a mountain." Many children might have less concrete conceptions than these tenement children, to whom a "flight" is a common measure of height.

In another discussion hour in the same class, they were planning how to build the Acropolis. They had already erected the temple of Niké, the pillars carved from snow-white soap, but the theater puzzled them. Was it a movie theater, Howard wanted to know. There was a consensus of opinion that it was not, just why they were not sure. Jerry said, "They weren't invented then." "When were movies invented?" some one wanted to know. "I am not sure," said Maria, "just when, but I am sure it was sometime after Christ." These naïve gropings after orientation are real efforts to organize thinking. They represent something that does not go on in the ordinary class room. Dramatization and projects connected with the different periods made the work very concrete and real. One group built a puppet theater. In this they gave for the assemblies their versions of the legends of King Arthur, Siegfried and Roland.

With the dull group, we did not attempt this world history but have gone more slowly over the periods of American history with such projects as a costumed reproduction of a reception at the home of a governor of Virginia. A minuet with many dignified characters of the day was a great feature of this performance.

In the fourth year the three oldest classes were tested with standard tests against control groups from the traditionally organized classes in the same building. In spite of late beginnings and curtailed hours of instruction, the gifted group measured one grade ahead of its control and changed its designation from 4B to 5B the following term. They did not "skip" a grade in the accepted sense but went smoothly on, merely graduating one term sooner. The normal group measured equal to their control group and the dull group

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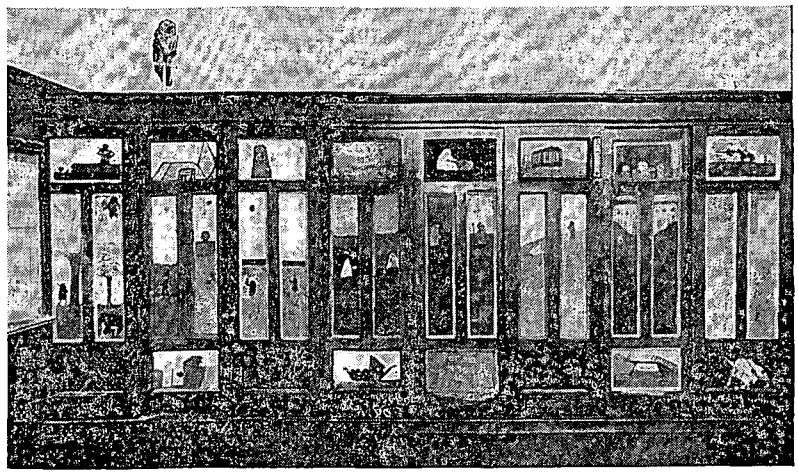
was no duller than the dull children of the regular grade.

In February, 1928, the gifted group went to the Junior High School and have left our care. Before they went we gave them a Stanford Achievement Test and compared them with a group of equal intelligence who had come up through the regular grades. Our children excelled in both the total scores and in achievement quotients. They especially excelled in reading, arithmetic, science and nature study.

Case	Experimental Group	Control Group
1	138	138
2	135	132
3	132	118
4	130	118
5	125	117
6	122	166
7	119	115
8	118	113
9	115	113
10	115	112
11	114	112
12	114	111
13	113	110
14	111	109
15	111	108
16	110	108
17	106	107
18	102	105

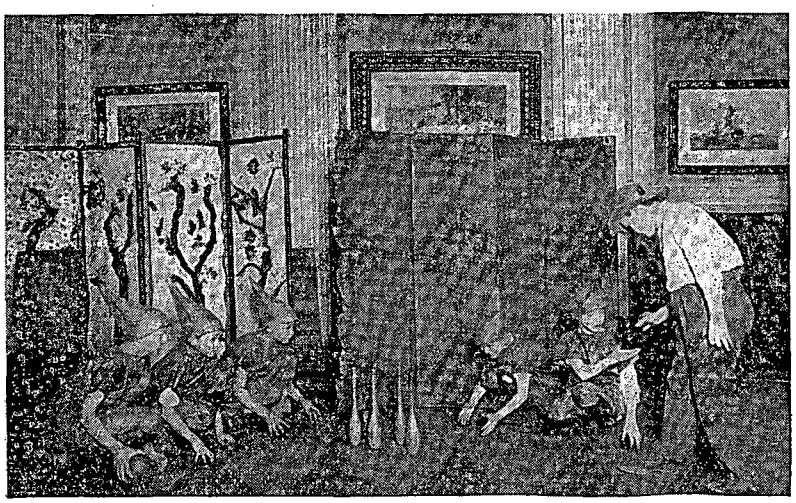
A comparison, child for child, in the achievement quotients



"The children's mural decorations on the coat cupboards"

IN going through the elementary school curriculum a single time with three groups of differing intellectual equipment, we feel that we have but scratched the surface. Even if we might have an opportunity to recommend a new curriculum to be widely used, we should hesitate to do so on so little experience. Following these groups is another group of gifted children now in the fourth grade. With them we are trying to retain that which has seemed best with the previous groups, and to change that which most obviously needs improvement. It is impossible to go faster than you can educate parents and train teachers in new ways of teaching. We have had a three-fold task—to educate the children, to train the teachers, and to demonstrate the practicability of our methods of work. The second of these has been and still remains the hardest task.

We have tried in so far as possible to eliminate competition as a motive for work. We have got along very nicely without marks and without report cards. As a rule, the child that gets the lowest mark is the one who needs the most encouragement. The one who gets the high marks is usually the prig that needs praise the least. We have not failed to promote any children and have thus eliminated to a large extent the fear which often paralyzes effort. Threats of all kinds have been taboo. We have tried to cultivate instead the kind of unselfconscious industry that springs from interest in the work rather than interest in getting ahead of some one else. We have tried as far as was expedient to get rid of the use of uniform text-books in all subjects except arithmetic, allowing individuals and groups to make a sincere contribution to a class discussion instead of each child reciting what every one else had read to prove that he could remember it. All these things are considered mere details of the educational process, yet all of them seem to me to be fundamental to sincerity and intellectual integrity. We have tried to keep our class-room discussion real and vital, not just shaped by the teacher to cover prescribed ground. If a child, as once happened, could not believe with Columbus that the earth is round, the time was given for his classmates to argue the point with him. The reality which grows out of sincere discussion is often shown by the way a subject is carried over from a class period in history to the craft period where groups of children, as they saw and paint, may be heard carrying on the argument over some moot point still unsettled.



Rip Van Winkle made into a play by a sixth-grade group

Sometimes the origin of deep discussions comes out of home problems, things discussed by parents the night before while the child was supposedly asleep in an adjoining room. It is not uncommon to hear "And my father told him," or some such reference to infallible authority. One day a group of boys were working in a corner. Tony was taking out a screw, Irving was standing with his hammer poised, and Willie was ruminatingly holding his half-finished three-legged stool. The teacher, casting about to see who needed help in his work said, "Well, Willie, what are you thinking about?" "About Jesus, Miss Harris," he said, "if he is the son of God or not. Irving says he ain't and Tony says he is. How can (*Continued on page* 311)

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In Danish Shoes

By JOHN E. KIRKPATRICK

SLIGHTLY back from the great highway which stretches from Kalamazoo through Grand Rapids and up into the northern end of Michigan's "lower peninsula," partly hidden by shrubs and trees, unnoticed by the speeding motorist, stands a large, unusual looking building. It is the old Ashland Folk High School. Here a group of "new" or "progressive" school people who have discovered the kinship between the Grundtvigian principles of education as essentially a liberating process and their own pedagogical theories, are to try out during the present summer an experiment in adult education.

The folk highschools or peoples' colleges which the Danish settlers have established in the United States, have not flourished like those in the northern land where these institutions originated. Perhaps it is our one language habit, our provincialism and our recoil from what we cannot readily understand, that has made these schools where Danish folk songs are sung, both in season and out, and where the Danish lecture holds its place with the English conversation of the students, seem unimportant if not menacing. Certainly their refusal to give "courses," to hold examinations and accord credits to their students, has largely discouraged even the young Danish Americans from attending them. They have nothing easily measurable to show for the time spent in the folk school or college. And the stress placed on "releasement" and "enlivenment," by folk school people, seems meaningless to most freeborn Americans whether of native or of foreign parentage.

The Ashland Folk High School, oldest of these Danish American folk schools, was established in the region of Grand Rapids just about fifty years ago. A frame building was erected on the model of the schools of the homeland. There was, of course, a gymnasium building and a Grundtvigian church near at hand, while the typical "burial mound" of the Vikings made the campus appear homelike to the older people. The school building provides under one roof, living quarters for the principal, his family and assistants, kitchen and dining-room, offices and library, lecture rooms and dormitory space which will accommodate sixty or seventy-five students. Like the schools in Denmark, this institution was never expected to grow big. The American college standard of measurement—thousands of students—was as useless here as the yard-stick in an art shop. A few young people between the ages of eighteen and twenty-five were to be brought together for three or four months each year. Under the leadership of wise and self-mastered men, they were aided in discovering and discarding their fears, their complexes and their inhibitions. Play, group singing, wise personal counsel, inspirational lectures, a free, joyous family life, enabled the young person to find himself in a few months' time and to set his face hopefully toward the problems of his home and community. From these he had not been estranged; he had not learned extravagant habits, nor gained a conceit of learning. He had not been given an education; he had been put in the way of gaining an education.

All this and much more that the Ashland School stood for, appealed to a few of the Danish people of the neighborhood and of the state. But neither school nor community flourished. The soil was not particularly good, even after the stumps were painfully extracted from their sandy bed and ranged in grotesque rows as fences along farm and field lines. The people of the second and third generation, anxious to be "American," if not "hundred percenters," preferred the public highschools, the normals and the colleges. And the Michigan cities prospered if the country did not. Today most of the descendants of the people who founded the Ashland School live in Grand Rapids, Detroit, or the smaller industrial cities. They work in the automobile factories and have even turned realtors. The Ashland School has been left idle for eight or nine years except at homecoming time when several hundred people gather for a few days to review the past, renew acquaintance, and refresh the ideals inherited from their ancestors.

These Danish American people see in the land from which they sprang, a measure of freedom, of ability and understanding among the common people not yet attained in the country of their adoption. They are natural liberals. They voted for LaFollette. They are not panicky at the pacifist program of the Fellowship of Reconciliation. They retain, even in our cities, something of the free, joyous and masterful spirit that marks their blood relatives in the little country of the north—the country where, though they have a king, they are completely democratic; where is found the most highly socialized community in Europe; though not socialistic, the land where the small farmer dominates not only agricultural activities and interests, but the market

Grown-up Adventure

Fifty years ago a colony of Danish farmers established in the Michigan wilderness a center of adult education. Their school followed the Grundtvigian plan which was revolutionizing the Danish countryside. This summer, under the leadership of Professor John E. Kirkpatrick, a group of "progressive" school people will use the old Ashland Folk High School as a laboratory "where mature people may try out their own education." Professor Kirkpatrick here charts this cooperative adventure in applying the principles of Danish adult education to insistent problems of current American life—sex and marriage, jobs, the use of leisure, community relationships, the place of religion in the modern world.

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"The typical 'burial mound' of the Vikings made the campus appear homelike to the older people"

places, the banks, the legislative halls, and the government of the nation.

Under such circumstances, to the Danish Americans and to the very few Americans of other origins who have discovered it, the folk school, as the inspiration of Denmark, is coming to have a new meaning. But American liberals and "progressive" educators, though they are awakening to the significance of the folk schools in Denmark, have yet to discover these schools in Minnesota, in Iowa, in Nebraska, in California, and now springing up in modified form in Michigan, Pennsylvania, Kentucky, West Virginia and North Carolina. Said one of the Ashland School founders, "Not six of our American neighbors ever understood what we were trying to do." One of the most noted educational leaders in Michigan, a native of the state, a man much interested in the folk schools in northern Europe, had never heard of this school until it was taken over by Americans.

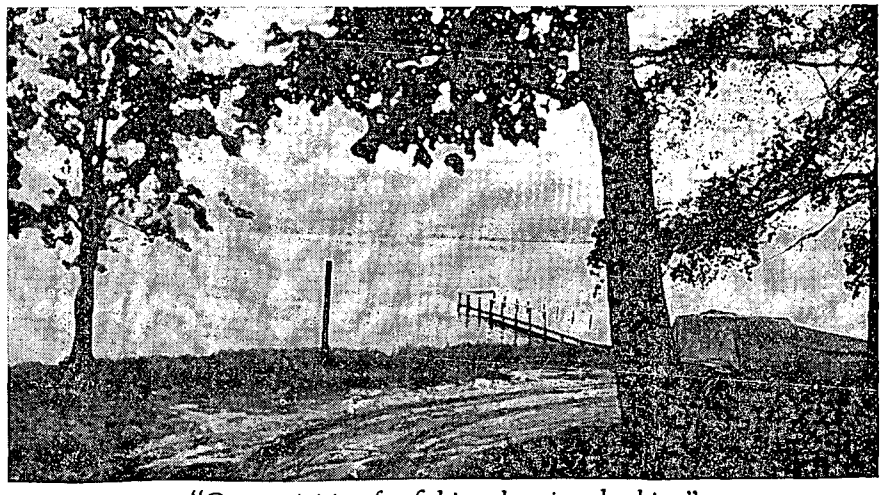
WHILE they use a terminology and technique somewhat different from our "progressive" schools—having begun their work before psychology was invented—the folk schools nevertheless have the same purpose and goal. In the folk school as in the progressive, the method is readily modified to fit the mood and the occasion. If his students are not interested in his lectures on American history, very well, the principal of one of the Danish schools on the plains will read Rölvaag's Giants in the Earth at the lecture hour, and every student, together with the kitchen force, will come in to listen with rapt attention. If the teacher of science is not present at the appointed hour, the students sing folk songs in Danish, with an occasional Negro spiritual. Another hour of song, added to the song at the beginning of each lecture, and the hours set aside for singing, is not too much.

The rule in these schools seems to be, "go to class or lecture when you want to, read when you want to, sing or play or talk the rest of the time." How else could an orthodox normal-school teacher, viewing for the first time a folk school on the Nebraskan plains, size up such a school except by saying, "Too much freedom; scholarship must suffer." How can our machine-made teachers ever discover that no scholarship is possible until mind and spirit are freed, and that the first and supreme service of the school is to give freedom and initiative to its students?

The people in charge of the Ashland Folk School property have recently been looking for a progressive American group to take over and try out their school. They believe in Danish ideals, especially the Grundtvigian philosophy of education and life, but they believe that these ideals and this philosophy must be reinterpreted and incarnated into the America of today. On the most generous of terms they offer these buildings for the experiment in adult education.

This school aims to be a free laboratory, bound only by established principles of science, where mature people may try out their own education. It offers an opportunity for the suppressed liberal, whether teacher or student; for the teacher anxious to discover or to try out more rational and human methods of teaching; for the administrator weary of the "red (tape) menace" in the schools; for all teachers who are interested first in learning; for all adults who have a will to learn.

During the winter session, which has not yet been definitely announced or planned for, the Ashland School for Adult Education will seek to serve that occasional and rare farmer who begins to suspect that "production is not enough," that the American farmer, not the American field, is the crucial problem of American agriculture. For a few weeks in midwinter, in this school—and perhaps also in several other similar schools—this farmer who has begun to discover in his own limitations and in those of his class the most important reasons for the "failure of American agriculture," will be given an opportunity to see what "releasement" and "enlivenment" mean. He will have an opportunity to learn



"Opportunities for fishing, boating, bathing"

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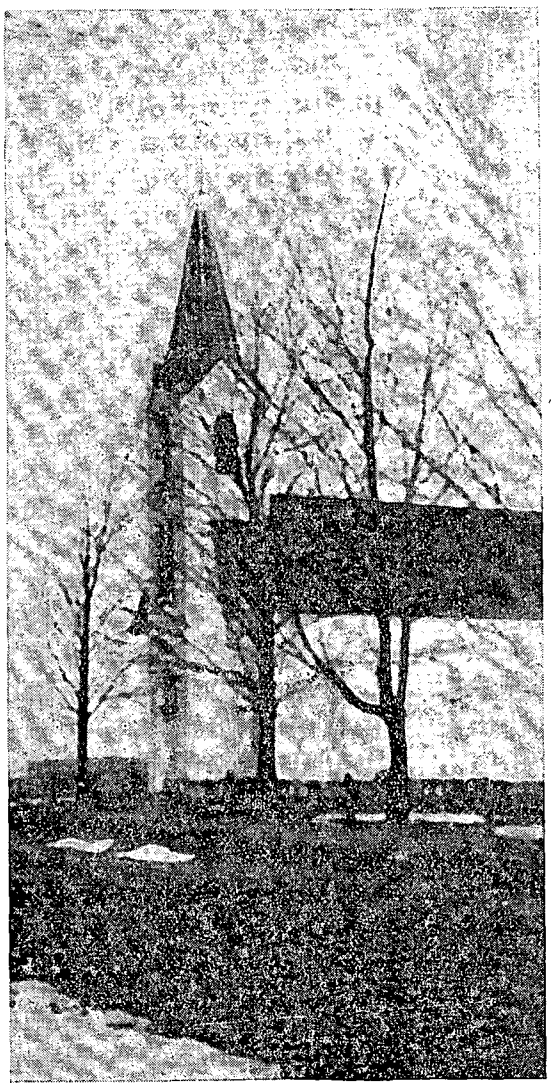
by means of the "living word" and the printed page, how it has happened that the Danish farmer has come to be not only a good producer but a successful cooperator in selling his products, in purchasing his supplies and in financing his business; how he has come to be a politically minded and efficient citizen who runs his own government without the dictation of "business" men and politicians; and, most important, how the "dirt farmer" has become a man with a sense of leisure and of appreciation for beauty and the finer things of life.

AT the Ashland College, whether in summer or winter, all children under eighteen years of age will be refused enrollment, likewise the usual run of children just out of highschool or college, even though they be six feet tall, twenty-two years of age and hold a bachelor's or master's degree. Newly fledged doctors of philosophy will be wholly ineligible, while dissatisfied and "radical" undergraduates will be given careful consideration. Candidates such as the one referred to in a letter from the director of a Mid-West student conference, are of especial interest. He named a "greatly interested" friend who has become "dissatisfied with academic life" and has been "seeking education from life experience." "This year," he says, his friend "went to the University of Wisconsin, not as an enrolled student but as a student-at-large, to absorb what he could at a liberal state university." An important mission of the Ashland School will be to help such young people to free themselves from a dependence upon schools and to set them in the way of self-education by means of life.

For the most part, however, this Ashland School will accept as students only those who have tried life out, where life is actual and not merely academic. With a mature group of students and teachers, with teachers interested first in their own education and students familiar with life problems, the distinction between teacher and student may all but disappear. Those who are listed as students may prove in certain fields the most understanding and enlightening members of the group. Certainly a teacher who has specific information, however important or specialized, to put over on the group will discover that, in this school, learning is not valued for itself.

In order to avoid the instructor type of teacher in the Ashland School, it has been decided that for the summer term at least no salaries or honorariums will be paid, that teachers and leaders shall bear their full portion of the general expenses of the school. The teacher is invited to this school as to a seminar—a seminar, however, that will offer him no increase in the academic savings account with which he may be planning to purchase a "higher" degree one of these days. He will be a member of a group of inquirers into the several major interests of life. The materials to be considered will be furnished by the experience of all participants, by the specialized knowledge of people who are expert in the several fields, and by lately published studies in these subjects.

"After the stumps were painfully extracted... and arranged in grotesque rows as fences



"There was, of course, a Grundtvigian church"

The academic or scholastic curriculum has been wholly abandoned in the Ashland School program. This, perhaps, is the most radical of its several departures from the standard American school. Life interests, not scholarly subjects, make up the curriculum. There will be no pretense of making or of improving scholars in the several "departments" of the usual college curriculum. Histories and historians, for instance, will be valued not because history is to be "studied" but because history may well be consulted for light upon present-day problems. The psychologist will be present, not to impart theories and technique, but to lend aid in solving life problems. Education not in the informing sense but in the liberating and inspirational, will be the aim of this college for adults. A student or teacher interested in any branch of science, its content or technique, will be disappointed here. If he is interested, however, in discovering the meaning of his science in human terms, he should find here a fruitful experience.

This discarding of the academic curriculum and the substitution of a "life interest" program, results in something like the following: a "course of study" or a period of time set aside for considering the interests and problems connected with sex, marriage and home; a period for the study of the economic aspects of life, the job, the vocation, the profession; a period for the consideration

(*Continued on page* 310)

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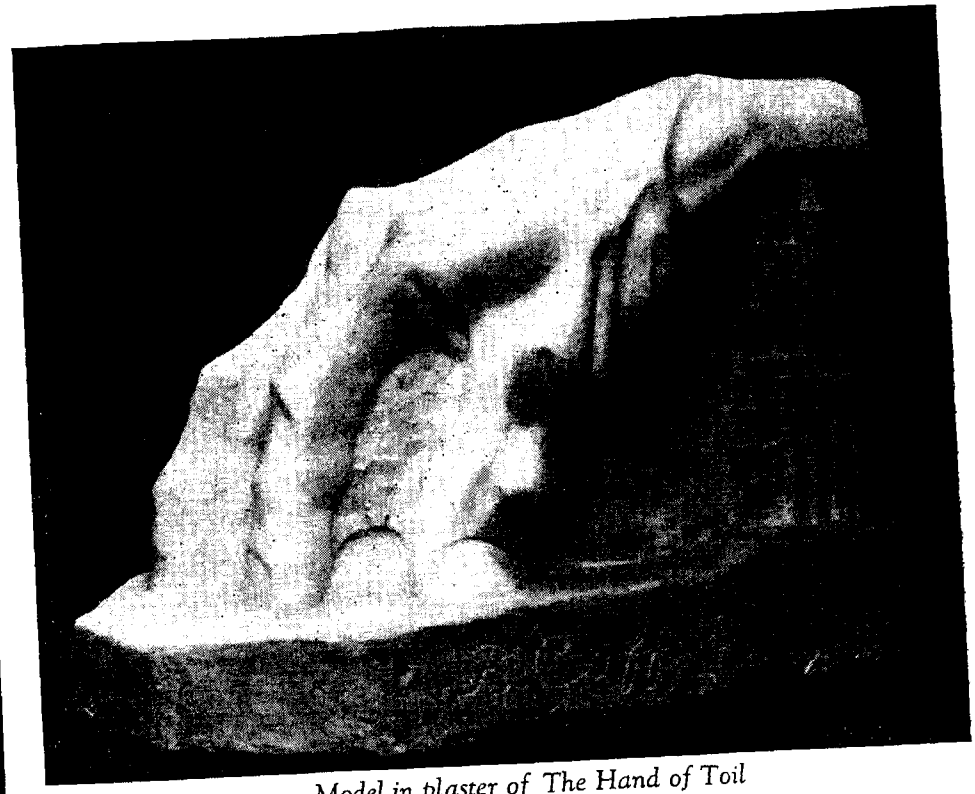
The Hand of TOIL

Sculpture by
BER COFFET



Model in plaster of The Hand of Toil

THE SCULPTOR'S MOTHER
in marble

ALONG THE ROAD
Two figures carved from wood

BER COFFET is a union man, a hat maker. He works until he has a little saved, then he withdraws to model in a small studio built of composition boards in a colony he helped to found at Chatham, New Jersey. On lower Fourth Avenue, New York, in the rear of a second-hand bookstore, his work is displayed for those who wish to see it. All manner of people visit the small room, whose door frames and benches he has carved. For in Russia in his youth he was a carpenter, a craftsman. In this country there was no demand for his kind of skill. He was always been alive mentally and eager to help better the workers' position. In maturity he brings a ripe kindliness to the contemplation of the long road before humanity.

Recently when his Hand of Toil was exhibited at the Independents' show in New York, some one compared it to Rodin's Hand of God. "Rodin," said Ber Coffet, "was a great man; perhaps he could look upon the hand of God. But I am a poor fellow, and I have seen only the hand of the man who works." On one side this hand rests upon tunnels and ancient and modern architectural forms; on the other there is emptiness.—F. L. K.

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Workers' Education in Union Halls

By JOHN TROXELL

IN a Middle-Western college where a desperate effort is made to maintain the classical tradition, a professor of the classics once remarked, "There is more Greek in our college catalog than anywhere else in the college."

Similarly, it can be said that there is more workers' education in books, pamphlets and convention proceedings, than anywhere else in the American scene. If we except certain sections of our foreign-born population we can say with Everett Dean Martin—ruefully perhaps, but truthfully—that the workers' education movement has not yet taken root in our soil. "It is a potted plant, like those little evergreen trees which may be seen growing in painted tubs on the stoops of New York houses."

We must not be deceived by the fact that three million adults are taking extension courses through our colleges and universities. Millions more are learning a trade or profession in night schools and correspondence schools to increase their earning power. There are very few who are studying to increase their understanding of the forces which shape our world—who have what might be called the humanistic aim in education. It is easy to see why this is so, in a country where acquiring and spending money engage most of our working moments. It is hard to change this attitude, assuming that we want it changed.

Not all workers' education in the United States deserves to be called humanistic, even though its aim is not vocational. The term "workers' education" denotes that special type of adult education which tries to fit wage earners to share more fully in social control, "to become masters of their own industrial fate." Much of what passes for workers' education is clearly excluded by this definition. Often it is difficult to say whether or not an educational enterprise measures up to this standard. For example, a group of women wage earners are studying modern American literature. Is the emphasis upon the social philosophies of current writers? Then it may be called a workers' education class. Not so, however, if the chief emphasis is upon literary excellence, without regard to social implications.

The Pennsylvania Federation of Labor has been experimenting in the field of workers' education for some years. Led by its president, James H. Maurer, the federation in 1923 established a Department of Workers' Education with a full-time director. From actual experience, Pennsylvania labor leaders have decided that the place to begin workers' education is in the union meeting.

An outsider can readily see educational possibilities in the ordinary proceedings of the meetings. Looking on, this observer learns many reasons why the organized worker believes and acts as he does. To be present when the question of an increased wage demand, or a threatened wage cut, is discussed by union workers is to gain real insight into that vague concept, the American standard of living.

But to the union man himself, all this is an old story, and like all too-familiar things, it is apt to lose its meaning. To him, a union meeting is simply one to three hours every week or so, filled with the reading of appeals for funds for strikers, or requests that So-and-So's product be put on the "We-don't-patronize list"; by a recital of grievances and a discussion of remedies for them; by routine reports of officers and committees, and occasional elections; and by periodic consideration of a new trade agreement, which usually brings a representative of the international union into the local meeting.

There is clearly raw material for education in much of this, but the ordinary union meeting does not fashion the raw material into a product, finished or otherwise. The goal of the meeting is not education, but action, to dispose of old and new business and go home.

Nevertheless, for launching a program of workers' education no other place seems so successful as the union hall, and no other time so good as the night of the union meeting. Here, at this hour, the rank and file of the union come. To hold a class in any other place and at any other time is to miss several important groups—the skeptical, the timid, the inert, and most necessary of all, those faithful members who are already giving several evenings each week to union affairs.

The first step in introducing workers' education in a Pennsylvania community is to make it part of the local union meetings. This is done in one of two ways. A period of thirty or forty minutes is set aside during successive union meetings for discussing current topics of interest to the members; or a class is held in the union hall for an hour before the meeting begins.

EACH of these methods has its advantages. The first makes a definite place in the meeting for education. This gives it equal importance with such matters as organization, grievances, and agreements. Further, every member who attends his union meeting is reached, and is at least exposed to the idea of dispassionate examination of facts. Topics for discussion—the British Liberal Industrial report, the Pittsburgh coal situation, the B. and O. plan, etc.—are sent out from the office of the state federation, with brief outlines and questions. An obvious limitation of this method is the danger that it may degenerate into windy discussion of opinion, unless the chairman can keep it on a higher plane.

The second method—a class for the members just before the meeting—reaches a smaller number, but offers better opportunity for real educational work. The study program, as well as the choice of a teacher, is usually left to a committee of the union, which has the cooperation of the federation's educational director. A teacher is usually found in a nearby college or highschool who knows the general field of the proposed study and who sympathizes with labor's aims. The courses of study cover a wide range, though most frequent choices are English and public speaking, and shop economics—the labor term for the economics of a particular industry.

The popularity of English and public speaking reflects

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the worker's hunger to express himself, a hunger rooted in many different desires, ranging from A's wish to "spread himself" in his union meeting, to Z's ambition to win the world to labor's cause. As the class proceeds and it becomes plain that ability to speak and write clearly is not to be acquired merely by attending an occasional study-hour, the number of students declines. Those who are left are the men and women who are willing to work for self-betterment.

The popularity of shop economics arises from labor's slowly growing belief that wage earners must learn the basic facts about their industries if they are to play a bigger part in industrial government. These basic facts include organization, costs and profits, market and credit relations, relation to other industries and to the community. Ignorance of these fundamentals has blocked labor's progress; it has been to blame for countless mistaken decisions and lost opportunities. A determination, vague perhaps, but real, to fit themselves for greater responsibility, leads student-workers to choose shop economics rather than more general courses in labor problems.

Leading to this end by a more circuitous route are other topics sometimes chosen for workers' classes. There is the history of the American labor movement, which reveals that present-day problems are not wholly new, although they may require new solutions. There is labor legislation and labor law, a subject of increasing value to leaders and those who aspire to leadership. Social psychology, labor journalism, and the conduct of union affairs, are courses which have met with more or less favor among workers.

When several groups in the locals have been won to the idea of workers' education, an effort is made to organize larger classes held for at least an hour and a half on an evening free from other meetings. This gives freedom from the interruptions of the union hall. More thorough and intensive study can be undertaken. Outside preparation is suggested, but except in rare cases, where a brief and clearly written text-book is available, it is expected only of the most ambitious. The subjects studied in these classes are usually expansions of courses begun in the union hall. Whatever the subject, it must be closely related throughout to the working life of the class members. If the teacher lets discussion trail off into cloudy realms of theory, the students are likely to express their disapproval by staying away next time. The right to strike is a cherished one, and the teacher can no more deny it than the employer.

The Pennsylvania Federation has been trying out other types of educational activities which, though they promise less in the way of developing leadership, have the advantage of reaching more people. Among these is the forum, held once or twice a month, with an

(*Continued on page 311*)

Raw Materials of Education—A Union Meeting

(*The meeting of Local Union No. 764 is in progress.*)

Chairman: Is there any new business to come before us?
A member (rises): Brother Chairman.
Chairman: Brother Solecki has the floor.
Solecki: Brothers, here's a matter for the local to consider. Week before last I was sick, and had to be away from the mine. When I went back to work on Monday, I found that the foreman had given my place to another miner, a fellow named McCoy, from over Coaldale way. Now this here McCoy is the foreman's brother-in-law, and it's a clear case of favoritism. That place has been mine for four months, and he had no right to give it out, because I sent word that I'd be back in a day or two.
Another member: Brother Chairman.
Chairman: Brother Evans.
Evans: Isn't it about time we called this foreman's hand? He's no good to us. He'll give a good union man a dirty dig every chance he gets. I move we instruct our grievance committee to fight Brother Solecki's case.
A member: Second the motion.
Chairman: Moved and seconded that we instruct our grievance committee to fight Brother Solecki's case. Any discussion?
A member: Brother Chairman, we'll get nothing out of our grievance committee. They're under the thumb of our district officers, and they let every grievance go to the adjustment board without a fight. The board is a year behind in their cases now. Let's lay down the law on this case.
Chairman: Brother, you have no right to charge our grievance committee with being negligent unless you have clear grounds for your charge.
The member: Look at the way they let Mossesski be fired without a fight.
Grievance Committee Chairman: That's not fair, Brother Chairman. Mossesski was caught smoking in the mines. We had nothing to say.
The member: Who doesn't smoke in the mines? I do it every day.
Grievance Committee Chairman: You'll be fired if you ever get caught at it, and I'll not defend you, either.
Chairman: Order, brothers! This is no place to scrap. Talk to the motion.
Chorus of voices: Question! Question!
Chairman: Question is called for. All in favor of the motion say Aye. Opposed No. The Ayes have it. Motion is carried. Grievance committee act accordingly and report at the next meeting. Any further business?
A member: Brother Chairman, the electricians that are wiring the tool-house are not union men. They came in with the scab firm that has that contract. I think we ought to demand that the work be given to a union firm.
Another member: That's not true, Brother Chairman. That firm is a union firm, and these are all union men.
Another member: The hell they are!
Chairman: Who knows the facts on this?
Voices: They're scabs. . . . They're rats. . . . They're not, they're union men. . . . They get only sixty cents an hour.
A member: Brother Chairman, I move that our officers investigate.
Another member: Second the motion.
Chairman: You have heard the motion. Any discussion?
A member: I don't see why it's any concern of ours. Let the electricians organize their craft. We organized ours with no help from them.
Another member: That's the trouble with unionism. We don't stand together. We've got to do it, brothers. We must show this crowd that we stand for organization in all trades, and we must let the company know that they can't run scabs in here to work on this mine.
Another member: But what can we do about it? Our agreement won't let us strike for such a case as this.
Chairman: Brothers, this whole discussion may be useless, because these may be union men. A motion is before you, to the effect that the officers are to find out whether or not this is a scab firm. Are you ready for the question? All in favor say Aye. Opposed No. The Ayes have it, and it is carried.

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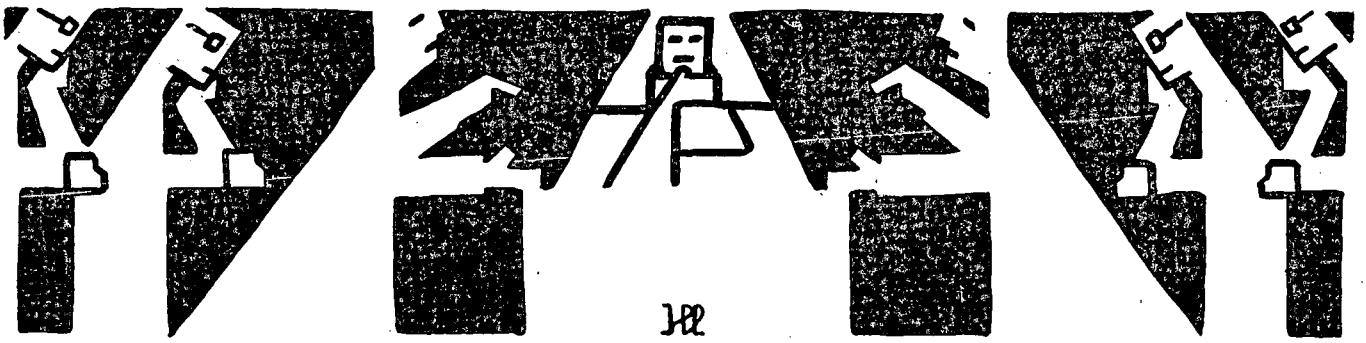
New Horizons in Professional Training

As seen by teachers in the fields of law, social work, education, medicine, nursing, the ministry, home economics, journalism.

Drawings by Helen B. Phelps



Law: By K. N. LLEWELLYN

THE case system of law study which came out of Harvard has in the past fifty years fought its way into acceptance in every American law school that has pretensions to being thought first rate. Its merit lay in the first-hand contact of the students with selected judicial opinions in the raw, one chief set of materials with which the mature lawyer has to deal. In these opinions the student was by his own inductive study to discover the principles of the law; in the class-room discussion, he was to check his conclusions against the riper wisdom of the instructor.

But with the general triumph of the case system, degeneration threatened. With the concomitant crowding of law classes, degeneration became complete. Instead of the student, it is nine times in ten the teacher who discovers and formulates whatever pervading principles may be, and who, lest the student should by any mishap go astray, sums up conveniently at intervals the progress of the course to date. And what is worse, the case system of set purpose limits study to the judicial opinions alone. These opinions do, indeed, afford materials for criticizing the law from within. But only from within. Whereas it has become evident in recent years that law is anything but sufficient unto itself. Accept the fact of change in law, and the idea of fixed, unchanging principles loses most of its utility and much of its esthetic glamor. Accept the fact that law is but a tool to social ends, and the basis for criticism of law must move over the borders of law itself into the facts of life.

Perhaps the first step in shifting the law schools out of their exclusive emphasis on the sacred writings of the courts, was the recognition of the procedure of administrative bodies as proper subject matter for a lawyer's study. Freund, at Chicago, was the pioneer; now Administrative Law is a common offering in law-school curricula. Perhaps the next step was the attempt to check up on how some phase of law was really working: for instance, the participation by law-school teachers—notably Frankfurter and Pound of Harvard—in such enterprises as the Cleveland Survey of Criminal Justice. But this type of study seems to have remained without influence on the material offered for the LL.B. degree, as distinct from graduate study, until Sayre's new case book made some first steps toward utilizing such material.

Within the last few years, however, signs of a wholly different atti-

Doctor, Lawyer —

Fifty years ago, John Smith, aspiring to the law, "read" with Lawyer Brown; his brother, with Dr. Gray. Their cousin, "called" to the ministry, had a narrow, if systematic, professional training at The Seminary. There were no other professions. In the complex world of today, new fields of work are open, and the old ones have widened and changed. Men and women, looking forward to a professional career, are trained in highly specialized schools, with full-time faculties, elaborate curricula and equipment. But in the professional schools, as throughout the educational world from kindergarten to college, there is a new leaven at work. The yeast of deeper understanding based on practical experience, is breaking up old crusts of theory and rote learning. In this sheaf of articles, a group of post-graduate school teachers and administrators indicate the changing horizons in professional training, illumined by new aims and responsibilities of the professions themselves.

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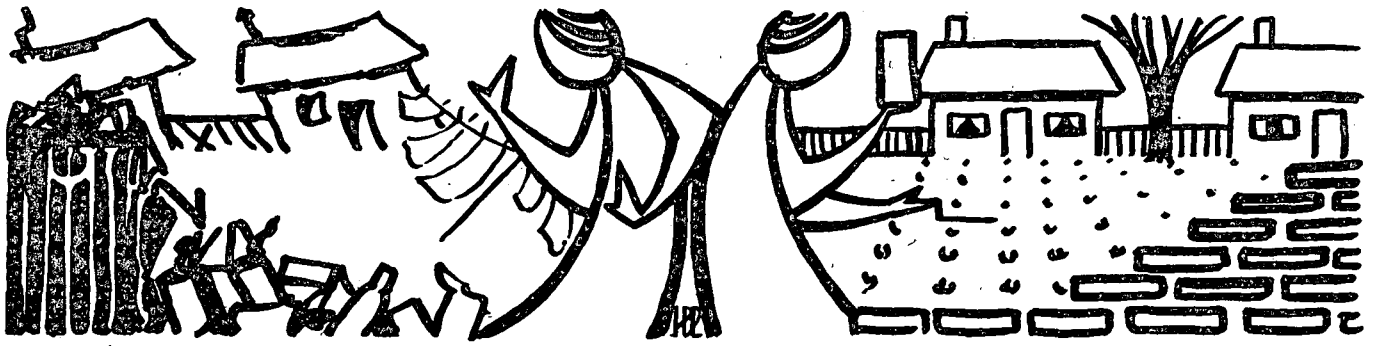

Social work

tude have appeared. At Columbia and Yale, such "outsiders" as Dewey, Commons, Moley, Morris Cohen, Lowie and Bonbright have been offering courses to law students. Yale has appointed to the law faculty an economist, Walton Hamilton. In both institutions psychologists are at work with the teachers of evidence in a recanvass of the effective meaning of the legal rules on proof. At Yale this movement for fertilizing law with social science goes hand in hand with a live distrust of modern mass education. An honor system of instruction has been instituted, open to all the better grade students in the school, which in its higher reaches amounts substantially to independent research by the student over a year-long period, in consultation with his "instructor." And to insure the presence of high-grade students, the school has turned its back on numbers and instituted a selective entrance system for one hundred men a year. Meanwhile, graduate students on fellowship research funds are doing an unheard-of thing: canvassing—under Professor Clark—the actual *facts* as to how rules of civil procedure work in the courts of Connecticut.

At Columbia, meanwhile, the ferment takes somewhat different form. There, too, such honor instruction, or research "instruction," is under way. But there, for over a year, the faculty have been meeting regularly (with the assistance of L. C. Marshall) in an endeavor to melt down into flux not only the whole curriculum but the whole field of the law, to stir in the pertinent data of economics, psychology, sociology and political science, and to emerge with a new organization of material—both for study and for LL.B. teaching—in which our legal institutions and the non-legal data bearing on them are organized in terms of their effects in our society. Something of this nature, Osborne is working out at Stanford in his attempt to make "security" the center of organization of such matters as mortgages, mechanics' liens, conditional sales, etc. Something of it has already been substantially worked out by Sturges, at Yale, in his approach to those same fields—and suretyship and bankruptcy as well—in terms of the business lawyer's dealings with the operating capital and credit of a business enterprise. One hears a growling rumble of work directed at fact collection and at bringing the neighbor disciplines to bear: from Illinois, North Carolina, Chicago, Harvard—e.g., Sheldon Glueck's admirable Insanity and Criminal Law. One remembers, too, the setting up of a first sign-post long ago at Pennsylvania, when agency, partnership and corporations were taught in series as phases of business organization. But the Columbia attempt to go whole-hog in the matter is novel. And it is peculiarly promising. This means a radical change in the nature of instruction books. Judicial opinions are still present, and in plenty. But along with them appear copious digests of other judicial opinions—and digested, be it noted, with an eye vastly more to the facts than to the doctrine of the case. It was the presence, in opinions, of some facts, which made the case system as workable as it was. But there were not enough facts; and they were jumbled. The emphasis in arrangement was on some legal formula, not on the facts of life. The new program stresses the facts first. Not only that. As an essential part, fact materials from outside the cases are being added, with economic analysis or policy suggestions from whatever pertinent source may be available. Here, then, is the material for a discussion in which law appears not as a vacuous form of words, but as a living force.

Though the movements in the Yale and Columbia schools are not identical, it is hard not to think of them together. In both, emphasis on teaching by research and small-group instruction has gained firm footing. In both is found the same emphasis on law's effect. In both, the barriers between law and social science are broken down, not merely in the study of professors, but in the training of future lawyers. Together they present an interesting contrast to the attempt made fifteen years ago, especially at Northwestern, to introduce cultural training into the law curriculum by way of jurisprudence and philosophy. The cultural background sought for now is that of social science, of the nature and ways of men in groups. And the reactions of the students do not show that lethargy which most schools met with, in their attempts at cultural training along the earlier lines—legal history and philosophy of law. Instead the students show a vigorous appreciation, which reaches both the cultural and the practical values of the new approach. For practical it is. It represents the processes practitioners use in their actual work. The skepticism of Holmes as to judicial logic and legal formula has borne its fruit. Dewey, Cardozo, Cook, have carried on the study. But what is vastly more, the office consultation and now the law-school class-room work reflect this sound distrust of legal ritual. The new work of the schools rests on reality. It deals with fact. Law teaching is awake again. Its product should prove interesting.

Social Work: By EARLE E. EUBANK

THE New York Charity Organization Society may be considered the pioneer in the development of social-work education. It launched, in 1898, the New York School of Philanthropy, which is continued today under its auspices as the New York School of Social Work. The first full-time school was established in 1904 by the cooperation of Simmons College and Harvard University. In 1915 the first exclusively graduate school of social work was organized at Bryn Mawr. There are now thirty-six schools

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in the United States listed as giving education for social work, and three more in Canada. Thirty-two of these have been established in the last fourteen years, and thirteen are less than eight years old.

So rapid a growth as this has necessarily meant widely divergent theories of organization and methods of operation. Nevertheless there are a number of fairly definite trends appearing in the field of social-work education which may be briefly traced.

TEACHING STAFFS: While there is a very real sense in which the one who is a practitioner is the one best equipped for teaching, it is also true that he is the one whose teaching most suffers by reason of the pressure of other duties to which he must give first place. But more than that, not every successful practitioner can be a successful instructor; for pedagogy is an art in itself, requiring a skill and technique that many do not possess. There has been a trend, therefore, in the direction of developing specialized teachers as well as specialized schools—a group of people as definitely set apart for their tasks as are the faculties of medicine or law. This does not mean that practicing social workers shall not teach, any more than it is true that practicing physicians or lawyers are debarred from the faculties of their respective schools. It does mean, however, that social-work education is increasingly regarded as a matter requiring concentrated attention rather than the spare time of teachers whose primary interest is elsewhere.

EDUCATIONAL AFFILIATIONS: After training for social work was under way, a number of already established educational institutions began to extend their vocational work to include the field of social service. For some years there was a gulf between the two, the social agencies group looking upon the college group as theoretical and "academic," and the latter regarding the former as superficial and content with mere rule-of-thumb methods but indifferent to basic philosophy and principle. Of recent years, however, this gap has been narrowing, as closer and closer affiliations between the two have been established. The same tendency observable in other fields, for the independent schools to become related to some institution of general learning, has progressed to such an extent that all but seven of the thirty-nine are now operating as an integral part of a college or university.

EDUCATIONAL STANDARDS: Due in part, probably, to these affiliations, but also to insistent demands for higher professional standards, the educational standards have been definitely tightening. Few, if any, of the thirty-nine schools, are now willing to confer professional credentials upon one who is not a highschool graduate, and the tendency is to demand some general college work as prerequisite for certification. Two or three schools, notably Bryn Mawr, require a bachelor's degree before admission to certain departments of their work.

CURRICULUM CONTENT: In a field as new as this, necessarily experimental in character, differences in viewpoint as to curriculum content have inevitably developed. Two of these may be especially noted.

The first is in regard to the relative amount of general or "background" courses, as over against those devoted to immediately practical methods. One view formerly insisted upon a broad foundation of pre-professional and orientation work at the expense of practical courses; the other was equally insistent that the "technical" courses must be the primary if not exclusive consideration.

The other difference concerned the comparative importance of field work, as related to the curriculum as a whole, one group of voices insisting on making it dominant and building all else around it, another tending to regard it as secondary and incidental to general theory which could be better imparted in the class room.

At the present time all four of these opinions, and the shadings between, are to be found incorporated in various curricula, but opinion and practice seem rather definitely moving toward a middle-ground view. It seems safe to say that the more generally accepted viewpoint as to curriculum, is that of a background of pre-professional courses, upon which the "practical" or technical courses shall be built; and that the theory of the class room must be developed side by side with practice, under competent supervision, in the field. One of the most important developments now taking place is in the direction of more definite and more carefully directed field practice.

Germane to this is the practically unanimous adoption of the case method of study and instruction in courses where it can be applied.

FIELDS OF SOCIAL WORK: Here, also, there is distinct divergence of opinion. Certain schools, including some of the stronger ones, have taken the position that social service is too new and general as yet to justify the schools in developing departmentalized "fields" of training. Others insist that all training must be through distinct vocational departments, but differ widely as to what the departments should be. It is significant, however, that twenty-two schools are found offering preparation for case work and also for group or community work. Child welfare is third, being offered by thirteen schools.

Finally, we must note the transition of social work from an occupation to a profession. This is due to a new conception of the responsibilities of the social worker. His task—which, so far, is more commonly "hers"—is no longer defined as "washing the faces of babies on West Sixth Street," important as that may be. He is no longer to be regarded primarily as a salvager of broken households and impoverished individuals. Nothing less than social construction—in some cases reconstruction—which will prevent the wreckage, is the broad aspect of his vocation, a responsibility which he must share with the educator, the legislator, and all who seek the constructive reorganization of the body social. Such a conception demands far more than an efficient case technique. It calls for a social vision as well that shall be the logical product of a wholesome and well-rounded philosophy of life. To give such a vision should be a major objective of education for social work.

Teaching: By E. GEORGE PAYNE

WHILE the modern programs of teacher training are rooted in nineteenth century movements, the most significant undertakings in this field are of twentieth century origin, spanning a period of less than thirty years. The brevity of this period might imply that to trace the main currents in professional education for teachers is a simple matter. But the lines of development have been so numerous, the problems encountered so complex that a bare mention of all that is being done would make a bulky catalog. Within the limits of this paper, only the milestones can be indicated.

The first important changes in teacher training grew out

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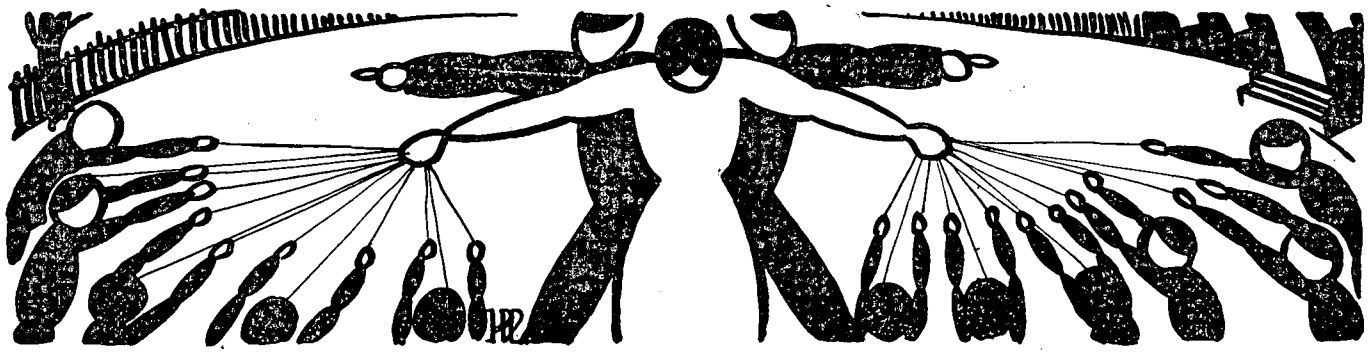

Teaching

of the attempt to shift emphasis from the school to the child. Clark University, under the direction of G. Stanley Hall, sought to understand child nature and to base educational procedure upon a scientific study of the child both in his biological and his psychological aspects.

Following this early development and to a certain extent contemporary with it was the pioneering of Dewey at Chicago and later at Columbia, Judd and his faculty at Chicago, and Thorndike and his associates at Teachers' College. Dewey laid emphasis upon school as a phase of life and sought to organize a curriculum that would let children express their own interests and at the same time stimulate their growth within the social group. Dewey is perhaps more clearly responsible than any other individual for present educational attitudes toward the child as a member of the community, allowing for social as well as individual factors in his education.

From these beginnings at Clark under Hall, and at Chicago under Dewey, came such related developments as the series of tests and measurements worked out by Thorndike and his colleagues at Teachers' College, and the Chicago University program of experimental education, the contribution of Judd and his co-workers. Both Judd and Thorndike have been interested in the learning process and the measurement of learning, placing their emphasis upon the individual's mastery of the conventional school subject-matter. They have sought to make education scientific and in doing so have given a significant, though one-sided emphasis to formal learning. For a number of years the departments of education of the universities, teachers colleges and normal colleges have been primarily concerned with the development of a more adequate technique of acquiring information and the measurements of the limited results of academic schooling. This movement represents one of the most significant phases of modern education, although taken by itself it represents a wholly inadequate educational ideal.

A VARIETY of experiments stressing a very different attitude have been undertaken, partly at least as a reaction against this one-sided development. Professor Kilpatrick's avowed purpose has been the evolution of a new method of learning that will take account of the whole child in his relation to the environment of which he is a part—the so-called project method. He regards the child as a functioning unit in the social group, and through the educational process he proposes to make changes in the child's behavior as a member of society. Kilpatrick, therefore, regards the tests and measurements of the psychologists as inadequate, since they do not measure the important changes brought about by the educational process. Kilpatrick goes back to Dewey for his theory and inspiration.

Charters, at Carnegie Institute and later at Chicago, also goes back to Dewey and puts forward "job analysis" as a technique for bringing about the social adjustment of the child. By studying healthy individuals, good citizens, ideal families, successful workers, and the like, he expects to define the most desirable human qualities and attempts deliberately to develop those qualities in the children through their school experience. Bobbitt, of Chicago, has pursued a different method with a similar object in mind. He hopes by examining adult society and its practices to discover social defects, and to set up a school program that would eliminate those weaknesses. He would do this by developing those qualities and capacities in children that are essential in the social life. Both Charters and Bobbitt have had a marked influence upon present objectives in teacher training.

While these educators have been busily engaged in the study and discussion of the child and his social adjustment, a number of organizations outside the school have been studying and promoting health education, mental hygiene, and the better correlation of home, community and school experience. These organizations are too numerous to list. We should, however, note the Judge Baker Foundation Clinic, the Institute for Child Guidance in New York and the Social Behavior Clinic developed by Zorbaugh and Shaw in Chicago, as leading types. These organizations have produced a body of data to which educators turn with increasing frequency.

In line with these movements has been the development of the *Gestalt-Psychologie* first stated by Köhler and Koffka in Germany. This psychology stresses reactions to total situations rather than to isolated stimuli. At the same time, studies in the field of educational sociology have also contributed much to the present effort to take account of the whole child and to promote the movement toward greater freedom for both child and teacher—most significant trends in teacher training today. The school of education of New York University is typical of these aspects of professional education for teachers. Here the assumption is that the child is being educated by a variety of influences in the community, that these influences are affecting the physical and mental health of the child, his civic actions, his membership in the home, his vocational fitness, in fact all his relationships to the school in the education of the child. Furthermore, the teacher in training must understand these non-school agencies and coordinate her efforts with them in the community she seeks to serve. This view requires large liberty for the teacher; it requires also freedom for the child, since his growth hinges upon his own wishes and interests.

In line with these assumptions, schools which ground their

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teacher training in the *Gestalt-Psychologie* emphasize the study of the social backgrounds of the school child and the non-school factors influencing his attitudes, his knowledge, his habits, and his general educational development. Efforts are made to discover—as in public schools No. 106 and No. 157, Manhattan—what are the health practices of the child and the influences in the home and community affecting his health. On the basis of these findings, changes in habit are brought about. Supervised inquiries are made to discover all the educational factors in the social backgrounds, and to take them into account in the school activities. The social role of the teacher and pupil, the home room teacher, the teacher as adviser and leader, child guidance, etc., are study subjects that emphasize the social point of view and the effort to regard the child as a whole and as a functioning unit in society.

The object here is to develop a plan whereby all the social-service agencies of the community engaged in educational effort may coordinate their efforts toward one end—the effective social adjustment of the child, which is the significant aim of education.

Medicine: By FRED C. ZAPFFE, M.D.

THE trend of medical education today is, on the whole, a further illustration of the truism "history repeats itself." Analysis shows that instead of being actually a reversion, it is a correlative movement which selects the best from previous and present practices and attempts to construct from them something which will meet the needs of today.

Considerably less than a half a century ago, two years of study (the second year being a repetition of the first) led to the degree of M.D. Not more than thirty years ago, the three-year course of study was adopted. This was soon followed by the four-year course. The greater number of physicians in practice today came through a preceptorship essentially the same as in the period just preceding that of "reading" with a physician. The preceptorship never was a requirement, whereas "reading" with a physician was essential for medical students in its day.

When the preceptorship went out of vogue, the internship came into being. It is today a requirement for graduation in eleven medical schools and a requirement for licensure in twelve states.

A number of schools are now engaged in educational experiments, some having to do with shortening the course of study, others attempting to weld instruction into a more homogenous whole, and still others, to formulate a plan stressing the art or practice of medicine rather than the science of medicine.

In times gone by, medicine was wholly practical and also wholly empirical. The development of the science of medicine for a time overshadowed the practice of medicine; but out of this growth came a much better grade of practice. Now the time has come when a correlation between science and art must be made.

Realizing that the old-time "reading" and the preceptorship were tremendously valuable to the would-be practitioner of medicine, four medical colleges have undertaken to evolve a plan of study that will adapt the best features of preceptorship to the teaching of practical medicine today. It is realized that no school can make a man or woman a complete master of the field of medicine, but every effort is being made to give the student that knowledge, skill and discipline that will serve as a sure foundation for competency as a medical practitioner.

How can this be accomplished? By grounding the student well in the science of medicine; training him to apply science to the art of medicine and giving him ample time and opportunity to "forage on his own" with the unobtrusive guidance and encouragement of a thoroughly competent teacher. To that end, amphitheater clinics have been abolished. The teaching time of the so-called specialties has been considerably curtailed; required hours in the curriculum have been lessened. Finally, a sort of post-preceptorship has been established. For a given period of time in the regular course of study, the student all but lives with a physician who is his teacher, his inspiration, his guide and mentor. He does not spend a scheduled hour so many times a week with this teacher. He is with him for a long time every day, often for all day. It is wholly a work schedule.

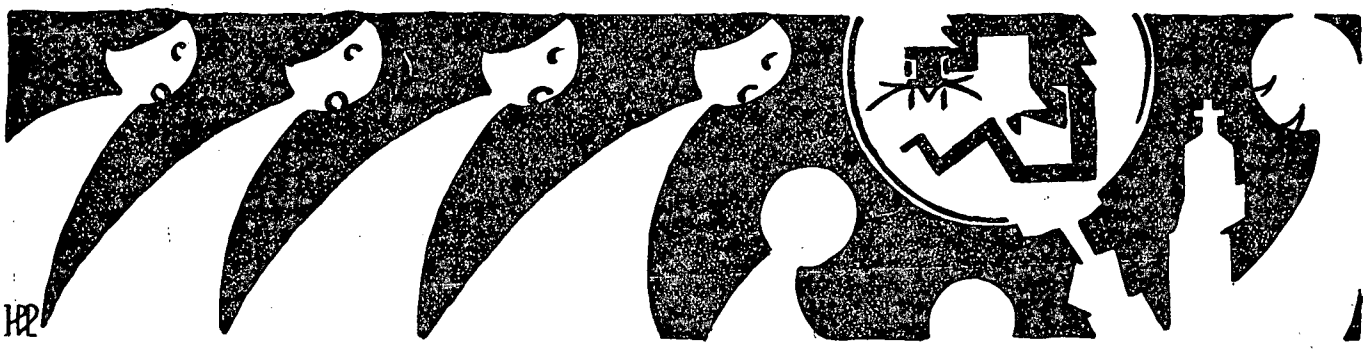
Thus, one school sends a student to a group clinic, or to an individual practitioner in a small city or town, for one month during his senior year. He virtually serves an apprenticeship which is the equivalent of the former preceptorship, except in point of time and place in the course of study.

Another school sends its senior students in pairs to certain teaching centers in the state where they remain for three months. They work in the hospital or in the office; in the laboratory or in the library. They are in every sense of the word apprentices.

A third school prefers to send its students out between junior and senior years, during the summer vacation.

A fourth school apprentices its senior students for a three-month period to some physician chosen because of his ability to teach by this method, his interest in the plan and his promise to cooperate. The student reports at the college to a supervisor who watches what every student is doing—and also the teacher—during this trimester.

Thus far, each of these four plans has proved successful



Medicine

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and the result for the student is far-reaching. He returns better prepared to cope with actual conditions because he has lived in an atmosphere of reality, away from time tables, curricula, laboratories and school clinics.

Still another school has adopted a plan of instruction known as the cooperative plan, a combination of school and work. The student remains in the school for one month and then leaves for a month, during which he works at some job related to his studies—as laboratory assistant, as an orderly in a hospital, as aid to a physician; in short, he is on a sort of preceptorship, with this difference: he is paid, and what he earns is his own.

Yet another medical school has entered into a contract with the city health authorities providing for the care of the city's sick poor by the senior students under the direction of specially appointed instructors who act as consultants. The plan is a good one from the teaching standpoint, and conserves the interests of the patient to the utmost.

Another experiment now being tried is to reduce the number of required hours in the course to the minimum. One school has reduced its former schedule of hours by almost one-half; another by two-fifths. This provides the student with so-called "free" time during which he is expected to read the literature of medicine, to work out a problem, *to think*.

In this second school, besides the reduction of the number of required hours, a plan of cooperation in teaching between related departments is being evolved. Clinics are held jointly by all departments interested in a given case. For instance, the anatomist is as much interested in the study of a fracture case as is the surgeon, and is, perhaps, better prepared to discuss its mechanics, on which the treatment must be based; the physiologist, anatomist, chemist, and pathologist are as much interested in nephritis as is the internist; the chemist knows a lot about diabetes and about the failure of fractures to heal. The student does not receive credit for study of any of these sciences until he has finished that study—and he does not finish it until his final year in college. After his third year, the student at this school is pretty much on his own. He is groomed to practice medicine by being inducted into a clinical clerkship, or post-preceptorship, by attending outpatient clinics and by frequent conferences with his teacher. In other words, he is steeped—but not suffocated—in an atmosphere of the practice of medicine. And, always, he is given enough time to read, to think and to consult. After all this comes his intern year, for which increasing responsibility has thoroughly prepared the medical graduate.

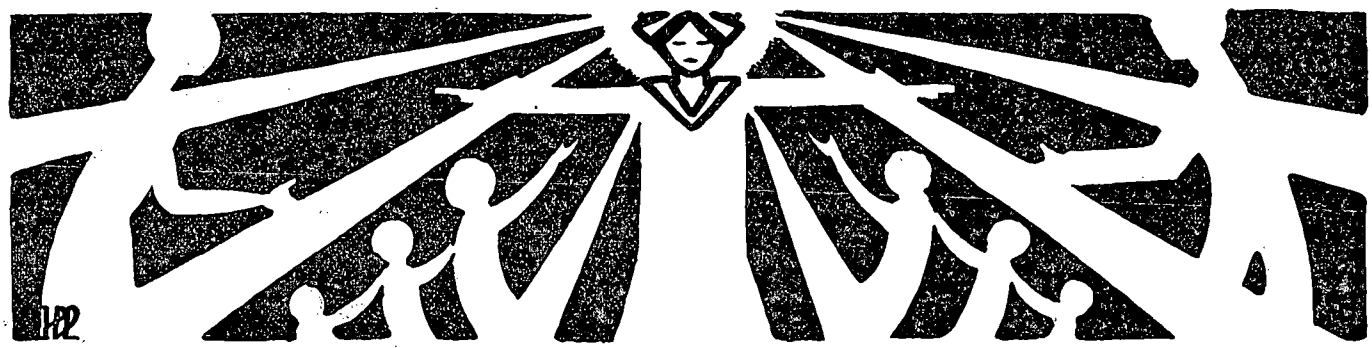
This student is not book-trained. He is practically trained. He has spent at least five years in preparing himself in the practice of medicine, on a foundation of scientific medicine that is the very warp and woof of the whole and not merely a pattern of it.

Nursing: By ANNIE W. GOODRICH

THE history of nursing education has followed rather closely the history of education in medicine, law and other professional callings that developed through the apprenticeship method with the notable difference in the case of nursing that the hospital, since it provided the practice field of the student nurse, came to lean very heavily upon her services. It was indeed in no small measure the service rendered by the student body under able though meager supervision and direction that transformed these hospitals—originally designed and for many years definitely held to the care of the very poor and the emergencies of war and plague—in barely fifty years into institutions prepared to care for the sick of all classes, and safe for all forms of medical and surgical treatment.

As hospital after hospital for these wider purposes has come into existence, each has developed almost invariably a school of nursing, until at present in this country we have some two thousand schools of nursing with a student body of approximately fifty thousand—fifteen to seventeen thousand of whom graduate yearly. Such a rapid development of the hospital field permitted little or no opportunity for the preparation of administrators and teachers for these schools or departments. The preparation of students by students, with such supervision and instruction as could be given by the superintendent of nurses and her one or possibly two assistants, who invariably carried also the administrative problems of the institution for the sick, has been the almost universal custom for many years and in a large number of schools still obtains.

In 1907, through the efforts of the early leaders in nursing education in this country, James E. Russell, Dean of the then recently opened Teachers' College of Columbia University, established some courses in hospital economics. These courses led in 1910 to an endowment by Mrs. Helen Hartly Jenkins, a trustee of Teachers' College, which made possible the creation of a department of nursing and health, the first provision for graduate courses for administrators and teachers of nursing and the various branches of public-health nursing in the world. Under the able leadership of M. Adelaide Nutting, whose notable work Yale recognized in 1924 by the bestowal of the honorary degree of M.A., the influence of this department has extended from continent to continent, strengthening the courses in nursing and establishing connection with university after university, thereby returning in no small measure the contribution of England's great leader, Florence Nightingale, to the nursing care of the sick in this country. The International Course for Nurses established by the League of Red Cross Societies



Nursing

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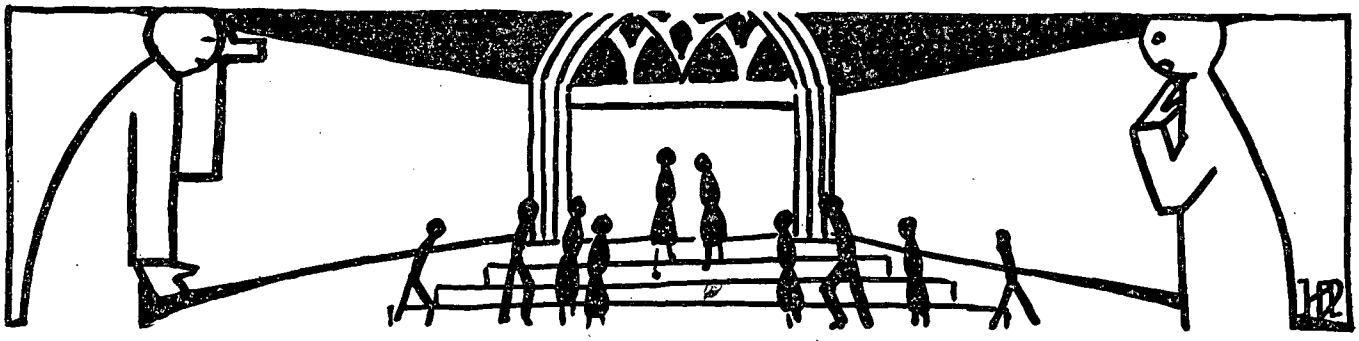

The ministry

in Bedford College, England, may be truly said to have found its inception here.

The University of Minnesota was the first university in this country to install undergraduate courses leading to the degree of Bachelor of Science in Nursing, through the creation in 1911 of a department of nursing under the School of Medicine, a notable event and of far-reaching influence. Today this university provides the science courses for over five hundred students who obtain their clinical experience in some five hospitals in Minneapolis and St. Paul, while other universities have followed this example, until approximately twenty-three now recognize either through graduate or undergraduate courses the field of nursing.

But still more epochal was the year 1923 when through the beneficence of Mrs. Chester Bolton, a resident of Cleveland, Ohio, an endowment of $500,000 made possible the establishment of the School of Nursing of Western Reserve University; and at the same time a gift from the Rockefeller Foundation brought into existence a School of Nursing in one of our oldest and most renowned institutions, Yale University. The importance of the establishment of schools of nursing on the same basis as other schools of the university can hardly be over-emphasized, for it ensures to the students intimate and constant association with the changes that are taking place in the research laboratories and an understanding of the creative possibilities of their findings.

It is reasonable to predict that within the not distant future, the hospital-owned and directed schools throughout the country will rapidly decrease in number. The ever-increasing burden of nursing education should no longer be imposed upon the hospital. Such schools as are required should find their place in the educational system and through institutions of higher education. Only under such auspices will the now required science courses be available; while the clinical experience, though obtained in the various hospitals in the vicinity, should also be under university instruction and supervision.

There is perhaps no movement in education of greater social significance than the increasing relationship between schools of nursing and the university, for it opens the door to the ways and means whereby the nurse, an accepted servant of the people, can fill the greatly needed role of interpreter of the findings of science, the application of which will at least lay the foundation for a higher social order. Says Professor Whitehead:

> The world is now faced with a self-evolving system, which it cannot stop. There are dangers and advantages in this situation. It is obvious that the gain in material power affords opportunity for social betterment. If mankind can rise to the occasion, there lies in front a golden age of beneficent creativeness. But material power in itself is neutral. It can equally work well in the wrong direction. The problem is not how to produce great men, but how to produce great societies.

For the creation of the great society, modern-day philosophers and sociologists are increasingly agreed in emphasizing the importance of the integration of social effort and activities and of their application through the intimate association only possible in small communities. Thus John Dewey writes:

> In its deepest and richest sense, a community must always remain a matter of face-to-face intercourse. This is why the family and neighborhood, with all their deficiencies, have always been the chief agencies of nurture, the means by which dispositions are stably formed and ideas acquired which lay hold on the roots of character.

Educators are today as one in indicating health as an underlying factor of profound importance in the production of a society which can be characterized as great. To attain this obviously demands the cultivation and direction of the child life through all the means which science daily and hourly is revealing in relation to the psycho-physical entity called man. This program finds in the nurse through her intimate association with the family, its logical agent. It may be asserted that there is not one of the now many branches of nursing where there is not constant opportunity for the direction of the individual, and preeminently the mother and child, toward such essentials as health habits, character building and the prevention of disease, imperative if the fullest and finest expressions of citizenship are to be realized.

The Ministry: By HARRY F. WARD

WHEN the traditional old graduate comes back to his theological school today he must rub his eyes a bit; that is, if his Alma Mater is one of those which keep pace with the times. The surface changes that are likely to make him shake his head are that women are in and the dead languages are out. Hebrew and Greek are out as requirements for the degree because of the increasing range of subjects that have to be studied to fit a man for the modern ministry. More potent is the shift in the colleges from the classics to the sciences that leaves most graduates with no preliminary training for work in the biblical languages. Therefore that field has to be left to specialists, and the ordinary run of preacher must avail himself of their results in translation. Women are in theological schools because the college-trained wives of missionaries on furlough and of young preachers, propose to take some active part in their husbands' field of work, and more because of an increasing call for trained women religious workers in religious education and church social service, as Y.W.C.A. and church

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secretaries. There is also a limited demand for teachers of bible and biblical literature in colleges and universities. The pulpit is still almost universally a closed shop, with women not admitted to the union.

Our old graduate will doubtless blink a little when he looks at the lists of courses now offered. In his day, theology, "the queen of the sciences," had very definite boundaries. It was limited in the Protestant institutions to Old and New Testament, systematic theology, church history, homiletics, pastoral theology, and a little comparative religions. Now there are also departments of missions, philosophy of religion, religious education (with the psychology of religion coming into one or the other of these), Christian ethics (sometimes called Christian sociology, applied Christianity, or social service) and field work. A similar application of training to present community needs occurs in Jewish institutes, Catholic seminaries and Unitarian schools. The old curriculum trained men to be pastors and missionaries; the new curriculum trains various types of religious workers to do—well, that is what we are on the way to finding out, but it is something more than the saving and nurturing of souls. The traditional theological course gave its students some things to impart. The one that is in process of development equips them to develop some things, in themselves and in others.

The significance of these modern developments in ministerial training is that they express an enlargement of both the field and the method of religion. The expansion of method has come at the points of religious education and field work. The latter brings over into the preparation of the religious worker, the laboratory and clinical methods of other professional schools. The former seeks to apply and develop in the teaching work of religion the principles and methods of the newer education. Its technical aim is to raise the Sunday school, the week-day religious education and discussion groups of the churches to the level of the best standards of general education. Incidentally it exalts the teaching function of the pulpit, stresses education rather than conversion as the means for the development of religion, and its most zealous disciples regard preaching as an outworn function. This emphasis leads naturally to a connection with psychology and a serious effort is being made to find out what that science has to offer for the cure of souls, and how it may be used, particularly through a working alliance between the minister and the psychiatrist.

The new development of field work unites improvement of method in ministerial training with that enlargement of the objective for organized religion which has come since individualistic Protestantism has been forced to recognize that behind the persons to whom it was preaching and sending alms, there was a community organization and behind that an economic order, both of which were sufficiently anti-religious to nullify a good deal that religion was seeking to accomplish with individuals. In field work, paid for and competently supervised, the theological student gets not merely some apprenticeship in religious work but, in centers selected for that purpose, some acquaintance with community problems and with social agencies with which religious workers must cooperate. Class-room analysis of situations, with the aid of more experienced persons, provides the clinical feature.

Thus the student gets some concrete background for courses dealing with the relation of the church to the community and to agencies for community improvement. He comes to know what case work and the survey method are good for. To this students are adding, by voluntary contact with situations like the present coal strike, further equipment for work in courses dealing with the function of religion in the social order. To take religion on from people to environment and from environment to causes is no mere academic exercise for them. In one theological institution, student initiative and cooperation recently played a considerable part in bringing about a study of wages and cost of living combined with a job analysis that resulted in a considerable increase in the budget for workers in the buildings and offices.

This extension of the field of religion relates training for the ministry at various points with training for social work, as it does with training in the social sciences, or what now pass for such, in our universities. It makes the term "theological school" something of a misnomer. Nor does it yet appear whether the places where men and women are now being trained for the ministry will finally be schools for workers or schools of religion, or both. That will depend upon whether American education finally becomes intelligent enough to recognize that religion is an aspect of life that ought to be as comprehensively studied in universities as any other phase of our existence. Meanwhile the advanced section of what we still call theological education is helping us to discover more fully what is the function of religion in life by training a few people who will experiment further with it. Thus we are now on the way to find out what Protestantism has never stopped to enquire—just what is the relation of organized religion to the other institutions of human society. What we find out about that will necessarily shape the training of those who are going to work in religious organizations.

Home Economics: By LOUISE STANLEY

HOME economics has the double responsibility of furnishing an education for homemaking and at the same time special preparation for various professional applications. This double function has, to a certain extent, confused the development of homemaking training, and retarded the organization of curricula for professional instruction.

In its beginning home economics served avowedly only homemaking ends. Growing up along with manual training, it was interpreted from the point of view of a manual art. Groups of skills were emphasized and for a period attention failed to focus on the managerial aspects so important in organizing the required skills economically, socially, and psychologically to meet homemaking demands. The development of specialists in the different aspects of home economics emphasized detail and retarded this very desirable integration. The contest for survival of various disappearing household activities tended to emphasize still further the teaching of techniques.

The arts and science divisions of our universities and women's colleges, proud of their academic traditions, have been slow to recognize home economics. This is not strange when we realize the sharp differentiation in these institutions between academic and professional courses and when we see how largely home economics stood in the minds of the people for technique.

The point of view is changing. Academic institutions now aim to prepare students for adult life by giving them a foundation upon which to lay their professional training, whether that training is to be gained through the professional school or through actual participation in the job.

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Professional training of the highest type can best be developed on an educational foundation providing adequately for personal development. This, it is now felt, should include preparation for the home and probable parental responsibilities common to most of us.

IN listing professional applications of home economics, teaching holds first place, with an increasingly wide field of action. Elementary schools, junior high, highschools, and colleges need teachers of varying degrees of specialization and technical skill. There is a demand for experienced teachers to handle adult classes in homemaking, and for specialists in trade schools. The extension worker and the visiting housekeeper demonstrate approved practices on the job.

Social and psychological situations encountered in family case work are often based upon wrong handling of housekeeping problems. Most families need guidance in expenditure of both time and money. Sometimes the household-management specialist is needed, sometimes a nutritionist. The emphasis on detail creeping in here, makes us wonder whether satisfactory training might not develop a social-worker-home economist who could serve the family more effectively than a group of specialists.

On the institutional side, there are many professional opportunities, starting with the institutional manager, who has charge of housekeeping and food service in such institutions as school dormitories, clubs, hotels, and who may have under her other specialists, depending on the job.

The dietitian, coming first in the hospital, is making a place for herself wherever groups must be fed. She should be trained to plan meals more economically and palatably while maintaining the needed nutritive value, and to see that they are served attractively. In order to do this, she must direct the cooking and frequently participate in it. The largest chain of restaurants in this country has indicated as its policy the employment of home-economics trained women as dietitians in its restaurants. Cafeteria and tea-room management offers a tempting opportunity for the young woman who wants to go into business "on her own."

More highly specialized application is required of the dietitian who works with the physician, a comparatively new field. The consulting dietitian not only helps plan diets, but educates the patient in planning and preparation where diets are to be followed for long periods of time.

In the research field, there are numerous openings in government and state experiment stations for all phases of home economics. In addition, there are many private testing and analytical laboratories desiring the services of women with scientific background and a home-economics point of view, and certain inspection services in which similar training is an advantage. Those in the nutrition field predominate but there is an increasing demand for workers in economics, equipment testing, textiles and clothing.

Women with home-economics training are being called upon to test materials before they are sold, to work out programs showing the advantages of certain products, and to educate women in their use. The producer realizes the value of the home economist in this, and is coming more and more to ask her help not only in promotion, but in the choice and design of goods.

Closely related to this, we have the various applications of home economics in journalism. There is a demand for authentic, readable material on various aspects of this subject. There is a great need for adding to home-economics training such training in journalism as will make possible the simple presentation of home-economics facts.

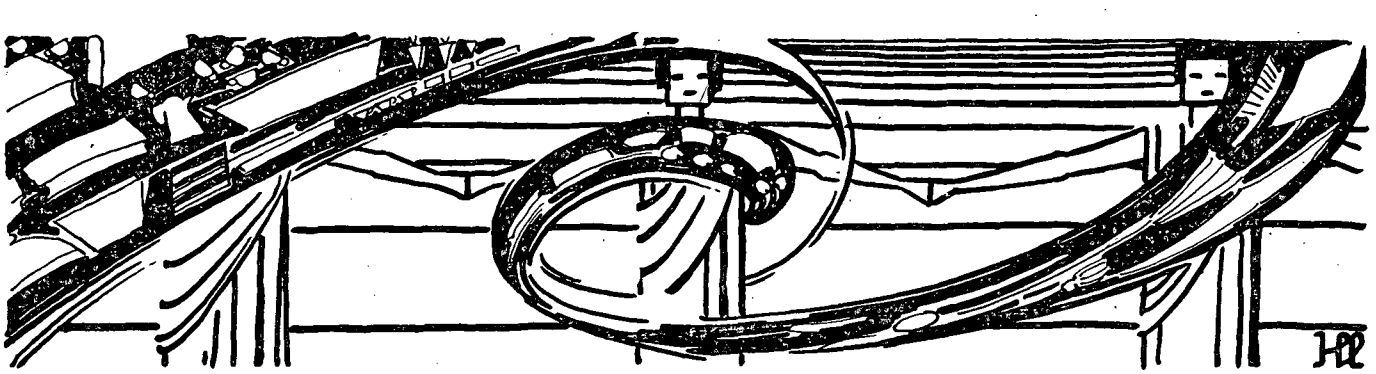
Training for the professional application of home economics is—with the exception of training for teaching and certain institutional lines—in a chaotic condition.

The growing demand for home-economics workers in other professional fields is forcing upon our attention the need for working out in the same way definite curricula to fit women more directly for these lines of work.

Home economics is, after all, a point of view directing the utilization of basic scientific facts in the solution of home or certain professional problems, supplemented by technical instruction and experience in practical skills. The needs are for a clearer analysis of the possible professional applications, and for the formulation of curricula meeting these requirements. Such curricula must provide for teaching desirable practical techniques, and furnish experience during training. To complete such a program, a study of available jobs and the establishment of a system of placement are needed.

Journalism: By LEON WHIPPLE

THE teaching of journalism as a profession is still experimental. The first courses were offered just about twenty years ago; today, instruction is provided in fifty-five schools and departments in thirty-eight states, with an enrollment of all classes of students totaling 5,526. The degree of bachelor of journalism (or its equivalent) was granted to 931 students in 1927. Such remarkable growth has presented many problems of grave difficulty to the teacher of journalism. He has had to prove that journalism is a profession, that it can be taught, and that he has found ways of teaching it. He has had to convert the practicing editor to the value of the work, and find out what this editor wanted taught to the incoming generation. He has had to establish standards, map out a curriculum, invent



Home economics

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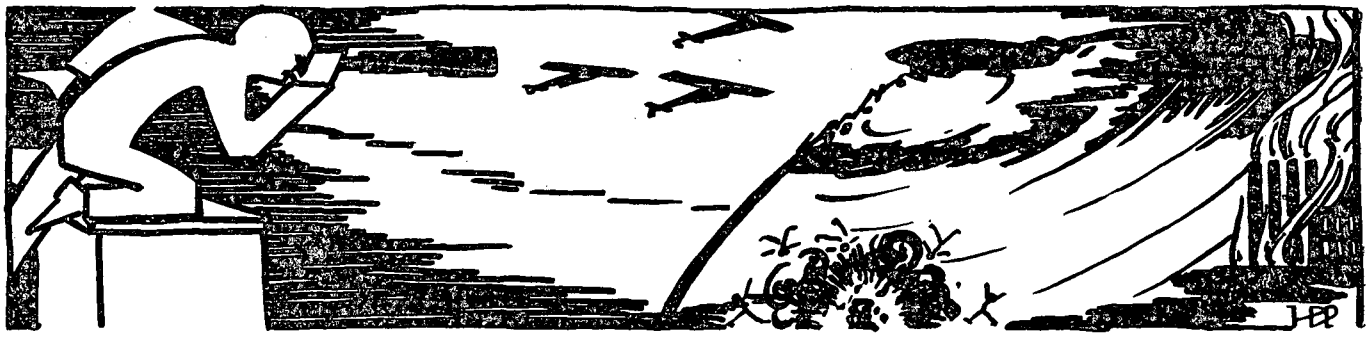

Journalism

laboratory disciplines, and write his textbooks. He was in the midst of a revolution; everything he did was an innovation; and so at the moment he is rather more interested in stabilizing his judgments, and appraising the results of his first endeavors than in introducing more novel methods. In his endeavors, the teacher is receiving honest criticism and willing aid from the newspaper profession.

One battle has been largely won: The editors and publishers of the nation have been converted to the need of professional education. The individual editor is hiring graduates of the schools. The American Society of Newspaper Editors has a standing committee on Schools of Journalism. It is making vigorous efforts to secure a classification of schools. Lawrence Murphy of the Association of Teachers of Journalism, writes: "State press associations in thirty-five states are actively promoting the cause of education for journalism and giving their support to the schools." The New Jersey Press Association found employment for 100 per cent of the graduates recommended from the Rutgers College department of journalism in 1927. Reciprocally, the schools have exerted a real influence over the practice of journalism. They have helped the newspaper editor solve his problems, such as cost finding, and they have been instrumental in the formulation of codes of professional ethics. Many state press associations have adopted such codes.

Certain definite achievements within the educational field can be recorded. The grade of the full-time teacher has been improved, until he now ranks in both capacity and experience with the best of the other faculties. The demand for teachers who have had both journalistic and pedagogical experience is being admirably met. Certain of the schools have themselves already trained teachers who are now carrying on the work elsewhere. Wisconsin has a notable record for this service. Professional bodies have been formed, including the American Association of Teachers of Journalism with about one hundred members; the American Association of Schools and Departments of Journalism with eighteen members; and an honorary journalistic fraternity Sigma Delta Chi. Textbooks, absolutely non-existent twenty years ago are being gradually supplied. These include manuals on technique, histories of journalism, books on the philosophy and ethics of the profession, and studies of public opinion and its guidance. Probably none of these volumes is final, but they are a promising first crop.

Among recent curricular improvements suggested are these. First, a preliminary general course, as an introduction to professional courses. The function here is to let the great miscellaneous body of aspirants get a taste of the profession, and then weed themselves out (or be weeded out by the teacher) if they prove unfit for the real tasks of journalism. This raises the standards of all succeeding courses, and provides good material on which real teaching can be done. There is a vital economy of both students' and teachers' time. At the other end we find the growing conviction that the graduate of the journalism courses should not be regarded as ready for professional labors until he has completed a year of apprentice practice under real life conditions similar to the year's internship now held essential for graduates in medicine. The schools, of course, offer all the practical instruction possible, but it is impossible for them to provide what can be gained from work on the going periodical.

In the field of graduate study, teachers of journalism are still seeking the ideal formula for the extra year or years. Shall the time be devoted to more journalistic technique and the writing of a thesis? Or to the study of literature and literary expression? Or to work in the social sciences? The emphasis on a knowledge of English and writing as the prime concern of the journalist is giving way before the recognition that writing is only one of the basic tools of the profession. Acquaintance with government, sociology, social psychology, and so forth is now perceived to be an absolute essential of the modern recorder and interpreter of current life. The teacher of journalism is already urging his students to investigate the problems of society that arise out of communication, printing, and the control of public opinion. These problems he feels can best be analyzed by the trained journalist.

One marked trend in the schools, partly arising from experience and partly from the expressed demands of the actual newspaper editor, is to give the student as broad a liberal education as possible without slighting the essential techniques. Professor Allen Wills says: "What the editor wants is the trained capacity for professional thinking. The stress is on character, intellectual adaptation and workmanship in a journalistic and literary manner." I believe the future curriculum of the journalism school will seek to give this kind of broad intellectual training in special ways suited to the needs of the journalist. I also believe that the future will see a sharper distinction between training for the editing function which is purely professional, and the business function in journalism, that is, the manufacturing of the printed commodity, and the business of selling the journal to readers, and the advertising space to buyers.

The teaching of journalism has already justified itself by its own constant improvement, and by the reception of graduates in the actual field. The methods of teaching and the contents of the curriculum offer an admirable basis for experimentation. They will certainly not remain fixed, for journalism is a calling too alert and flexible to permit stagnation in its training schools.

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Acres for Class Rooms

By ROSSA B. COOLEY

Portraits from life by Winold Reiss

FOR a dozen years we had been dovetailing the life of our Carolina sea island into our teaching at Penn School, yet there seemed to be many parts of the picture-puzzle which would not fit. As brought out in my earlier articles, we had introduced agriculture among the usual school subjects, but it proved an uneasy bedfellow for arithmetic. We had developed our school farm but only a small group of boys could work on it. We had started also a miniature farm so that the children could see the rotation of crops on a small enough scale to make a vivid impression. But plowing and planting and harvest went their courses regardless of the convenience of our courses. A growing onion cannot be laid by like a piece of chalk.

And more and more we came to realize that for miles about us were, not miniature farms, but real farms, the sort of farms these children would grow up to, which they were growing up on. And on them swept the sort of years the children would have to master on leaving school. The crop often called the children to the fields at the same time the bell called them to the class room; and we had that paradox—an agricultural school seemingly in conflict with the farming community it served. The everlasting excuses in the springtime registered this conflict. Parents kept their children out to work in the fields and sometimes only half the school would be in attendance when planting was at its height.

THE children and the parents call them "School Acres". The teachers call them "Home Acres". There's the thing in a nutshell—the kernel of the revolution that in the last ten years has spread from the class rooms of Penn School out onto the farms of St. Helena Island. They are in truth the "Children's Acres", set aside by the parents on their home farms, as their part in school work that fits into the rhythm of the Island year, and brings the advances in the rural arts to a growing people.

It was in 1917 that we started out definitely hand-in-hand with the seasons, following them—or I might better say, leading them a bit—so that the school year and the Island year coincide. We had occasionally met the crop problem by allowing the children to stay home every other day till the cotton was picked. One year we had given them a special "work week" at home in the spring-planting time. The parents had thanked us as if we had given them a personal gift, but now we asked them to cooperate in a plan that would divide the school year into autumn, winter, spring and summer terms just as their home work was divided.

Autumn

AUTUMN on the Island, as the children see it when they enter school, is a golden time; there are long stretches of yellow marshes and golden-brown grass in many fields. The brilliant-colored gum trees, the purple asters growing along the roadsides, the flash of the Kentucky cardinals and their charming whistle, the jolly song of the mocking birds and brown thrashers, all these sights and sounds play upon the consciousness of the boys and girls that cover the roads which lead in from the home farms.

Fields left bare of crops tell of work done, and after about three weeks of the usual school studies the first call of the autumn comes to these country children, the call of the sweet potatoes. We turn the children out, the teachers follow them and while the children work beside their parents and harvest the crop which will help them stay on the road of education during the winter months, the teachers meet them there on their own acres during that home week. All across the Island the work goes forward by families. The father or big brother plows up the furrows with the family ox, or pony, or mule. The mother and the children follow with the hoes, and the potatoes are dug and placed in piles to be gathered for the storage. Great banks are made of them—layers of earth piled upon layers of potatoes, till sweet-potato pyramids take their place beside the house or barn ready for the winter's demand.

The visits are expected, as regular schedules are followed by each teacher. With few exceptions the whole family are ready to greet her and the household background becomes a part of her equipment. Experiences in school and at home are talked over; not only is the potato crop of interest, but the past and the coming corn crops, the home garden, the children's record in school. A new understanding takes root. When the teacher has spent an hour in driving to a home, she has a clue as to why Emanuel is sometimes languid in school when he has walked the long miles in the hot sun. When she finds certain home conditions, she can see why Elizabeth does things that are irritating at school. She gets into the shoes of her children at sweet-potato harvest.

Her immediate purpose, however, is to get the father and mother to set aside a portion of the farm, usually an acre, which the child can handle according to the agriculture lessons he will have in school. Sometimes the parents have not grasped the idea, and the teacher finds the acre a poor one. Joseph had to plant his corn last year in the old potato field, but this year his father gives him the best piece of land on his farm, saying, "We'll get the corn anyway!" when Joseph starts out to win the prize. Pearl has not told about the plan at home—she is a new girl and one who has not caught the new spirit—so the teacher finds no acre selected. A good acre is given, "right by the road so every one can see it," says the cooperating parent. Argu-

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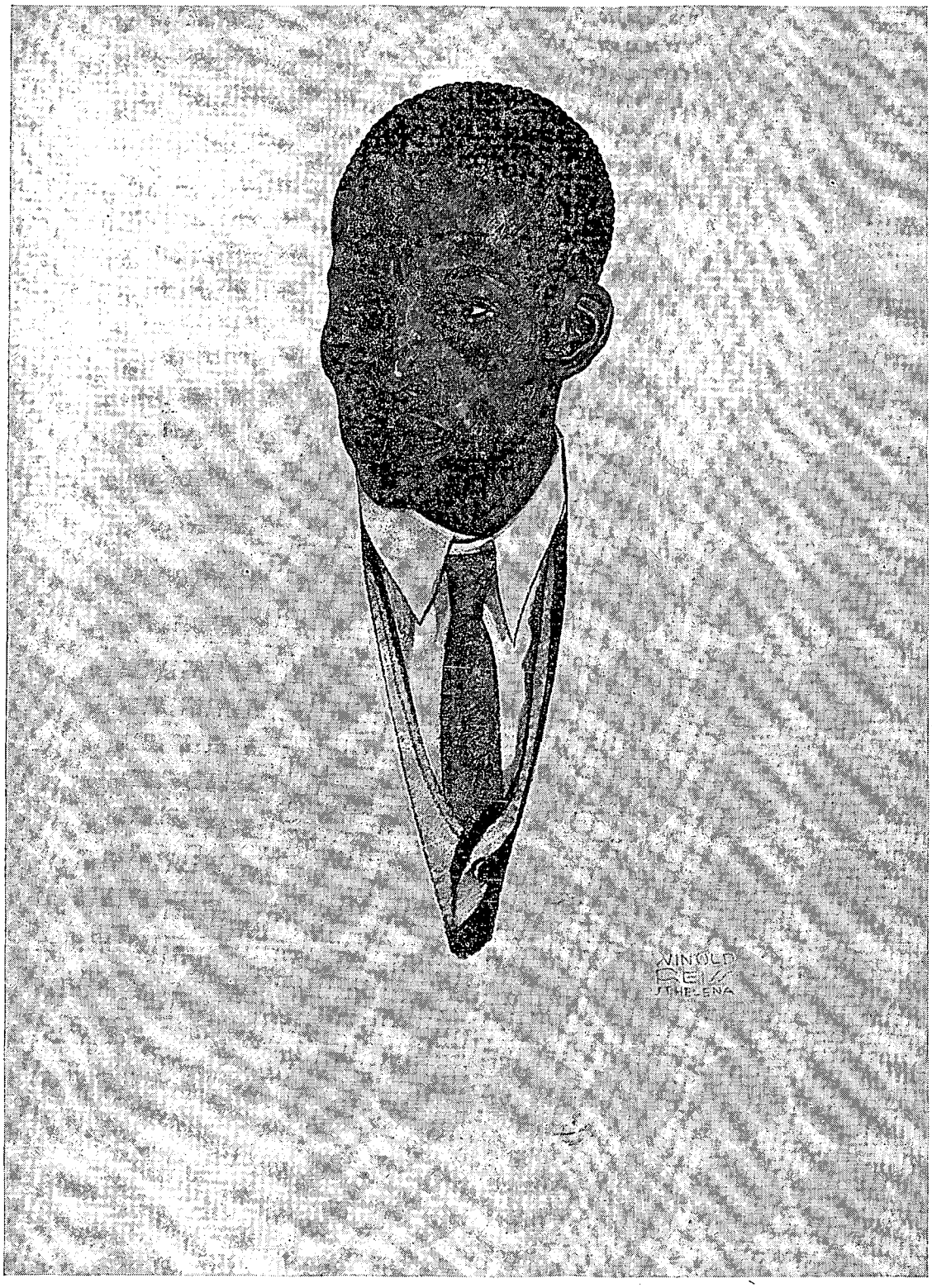

JAMES B. KING

Superintendent of Penn School; a Hampton graduate

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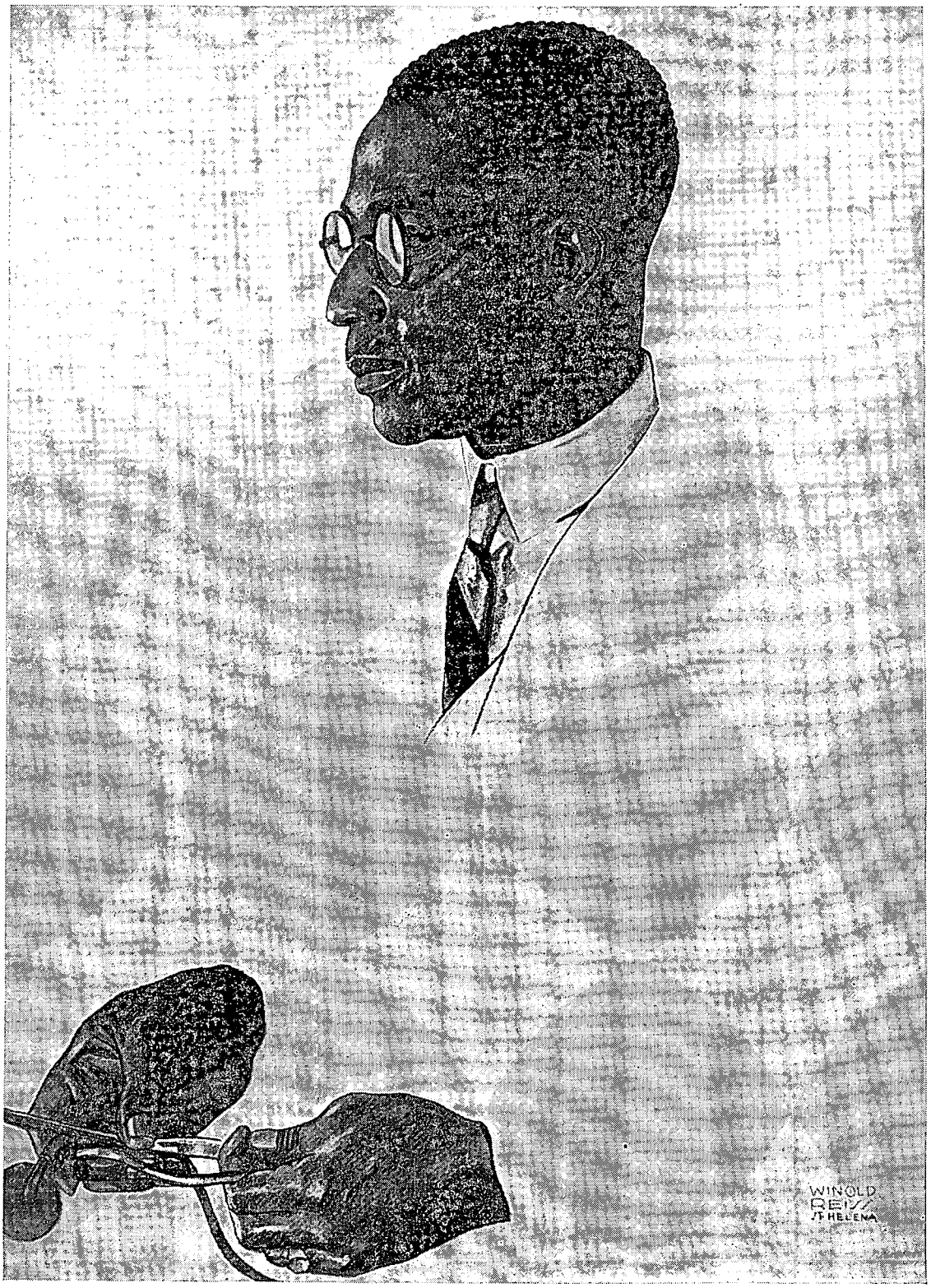

Dr. YORK BAILEY

Graduate of Penn School and Howard University; the Island doctor

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ment gives place to enthusiasm when fathers and mothers see that their children mean real work and real crops are grown on those chosen acres.

The acre is measured by the child and the school lessons go home to that particular bit of ground, which often becomes the most interesting plot on the home farm to the parents as well as the children. Results on the farm, in the children, and in the school seem to prove the value of the experiment. In our first years on the Island, the only crop that was considered worthy of being measured was cotton; and when, under this school lead, corn was measured and valued and prizes won, it meant new horizons for the Island culture. When the results were put into figures they influenced the whole community. The children's corn crop was valued at over three thousand dollars the first year, and over two thousand cans of fruit and vegetables were put up for food in the homes.

These home acres have become our best class rooms. You should go out on Frogmore Plantation where the son of one of the boys in my first class in agriculture at Penn has his acre. This was the father who balked at our early efforts at bringing farming into the school work, but now that same father stands back of his boy and his home acre. It lies directly behind the house, has a neat fence all around it, and is raising crops all the year round now.

Just before the children are turned home for "potato week" they take part in our annual farmers' fair, helping to prepare for the exhibits brought in from all the Island homes, and showing their own corn, garden stuff and pigs, and their own hand-work done at school. One autumn as I was looking at the coops of chickens that had come in to be judged, I found a small disheveled bird lying at one side with its legs tied together with a calico rag. A small boy stood on the outskirts of the crowd. He had run home, caught his chicken and slipped it in with the others. A sad bunch of feathers it was, but its small owner learned that day something about the better breeding of chickens and how to enter one for an exhibit. The club boys and girls wear a band, front seats are reserved for them, and these farmers-to-be feel their importance on this community feast day. A feast day I call it for always there come to us speakers, from the Department of Agriculture in Washington, our own agricultural college in the state, or other agricultural schools.

The farmers' fair has grown so, we have instituted a junior farmers' fair the day before, only the highschool pupils being invited to the grown-ups fair! And the children's exhibit makes its own picture in its own place.

After "potato week" the children come back into the scheme of everyday schooling. But the school life has been influenced by that home week; the home acre is the basis of the agricultural lessons. In every class room you will find a large chart bearing the name of each child, and on that chart the date his compost pile is started at home, the date the acre is plowed. So compost pile and plow take their proper place with blackboard and lead pencil.

Winter

OUR marshes turn brown, but the woodlands the children pass as they trudge to school during the winter term are as green as ever with the Cuban pines, the loblollies, and the great long-needle pines. These and the evergreen leaves of the live oaks and the water oaks with their swinging grey moss, would make you forget the season were it not for the cold winds that can sweep across the Island. The gum trees are bare, and the red oaks, but their branches are garnished with great bunches of green mistletoe. There is the occasional holly and the very common cassina with bright red berries to add their jolly bit of winter color. The children call the cassina the "Christmas berry". They see the herons, the snipe and the divers of the marsh lands and tidal rivers; they hear the marsh hen and the whir of quail disturbed by their feet in the brush. They pass the old cotton fields with their dead brown stalks for the most part rough and unkempt, broken only where the hogs have been nosing for small nuts at the roots of the wire grass.

For the islands have never had the custom of fall and winter plowing. In plantation days, when the cotton was picked the land was always allowed to stand till the springtime. Then great bonfires would tell of the return of the men to the fields ready to plow for the new cotton crop. It has been no easy matter for the Penn School boys and girls to get their parents to see the need for plowing their home acres before spring, just as it has been no easy matter for teachers and farm demonstrators to get our farmers to adopt it generally. But the one has helped the other, and plowed spots can be seen all over the Island where the new idea has broken through.

The gala day in the autumn when the old and young come together at the farmers' fair, is matched in the wintertime by our Christmas celebrations. I remember one old Negro who said, "Oh yes, we has Christmas Eve, Christmas Eve's Eve and Christmas, Christmas Adam and Christmas Madam!" He was remembering the Christmas week of freedom from work and general jollification on the plantation, in slavery days. There are about as many days of celebration in our community school. And meanwhile, throughout December, every child from the six-year-olds to the young people in their twenties, is making a gift that will go home for the holidays, and every school department is in league with the festival.

Christmas in the country, and particularly on our Sea Island, is the time for boys and girls who have left home to return; it is always the best of times in the church, at the school, and in the homes; the air is full of the Christmas spirituals and the Christmas carols. I remember the first Christmas I had on the Island. We had arranged to have Santa Claus suddenly appear on the platform to the ringing of sleighbells. I shall never forget the sensation as we heard—I had almost said felt—the children draw in their breaths all at once. There were about two hundred and fifty of them and one might have been in a forest on a windy day. One of the boys wrote home to another island where there had never been a Christmas celebration of the sort:

> I would like to know how you all enjoyed your Christmas. Why, I had a good time because I saw something I had never seen before. I saw Santa Claus walking across the floor, and I had never seen him before. What you think about that? It pays a man, my mother, to leave home sometimes and he will see more and learn more.

A Christmas mystery play is given in our large hall where the great rafters and rough finish exactly fit the play. Some fifty players, teachers and boys and girls, give this old form of the Christmas story. Even a cold night on the dark of the moon does not keep people in their homes, for it has become a tradition and each year makes it dearer to the hearts of the Island folk. We brought the outline of the play to them, but they have woven into it the beauti-

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ful spirituals that belong to the Christmas season. They have so thrown themselves into it that the several parts now belong to certain ones who take them year after year. A people who have never had the opportunity to see good acting, staging or costuming, give this play. Old Bible pictures have been their models, and native ability and the deep feeling of the Mystery itself have made it a part of our life here.

Christmas over, as the winter months pass, the charts in the class room begin to tell their story. Perhaps there are homes that are not in step with the plan. Either the child is lazy or indifferent, or the parent is holding back, not realizing that the agricultural work at school is to help the whole family at home. The empty spaces on the chart are silent teachers. Other children's fall and winter plowing has been done, the compost piles started, and the agriculture class is headed by boys and girls whose school agriculture has gone home and whose home acres have reached the higher standard.

Spring

AT last the first buds burst. The sand flies tell us spring is here; the drum fish are biting; the marshes take on a green color; the spring tide covers the road in places so that boys and girls must occasionally wade through, and may even have to take to the boats. The smell of brown earth is everywhere as the plows get busy; the live oaks drop their winter leaves as new ones push them off. The ground beneath looks like autumn, but the trees themselves fairly shout for spring as they don their new lettuce-colored green. The road to Lands End is bordered with pink and white phlox for miles, and in the woods you see wild azaleas and dogwood. The yellow jessamine mounts high in the tall pines. The boys wear it to school in their buttonholes, and the girls fasten it in their hair. A little later cherokee roses clamber over vines and roadside thickets, peach trees are in bloom, and wild plum bushes sweeten the air on every side. There is a call to the land in the smell of the brown earth.

And Penn School children respond. The new spring schedule begins with a school frolic. Farming must be inoculated with fun. We started off that first spring with a parade and have kept it up since. Down the oyster-shell road to the cross-roads store they marched with only trees and marshes for onlookers, but they walked as proud and straight as if they were on Fifth Avenue. The boys in their blue overalls carried hoes and rakes over their shoulders; many of the girls also. Those in the Canning Club brandished empty cans. Occasionally a banner was held aloft with such legends as "Plant and Protect," or "Corn Will Win." Many of the boys could not achieve blue overalls as they had to wear out their old suits, so it was a motley parade, all sizes, all colors, but all enthusiasm. Here was Freezie, whose "basket-name" tells us he was born in the time of an unusual cold snap. That year he won the pure-bred cockerel sent down from Hampton for our farmers' fair. There was Collins Washington, whose home acre was fenced and who was out to win the prize pig. There were Netha and Rosa Cuthbert, and Isabella Coleman, girls who walked twelve and fourteen miles a day till there was room in the dormitory for them. There was Ezekiel, in a gorgeous blue sweater from that last "barrel of gold" sent down by city friends to our little Sales House. "Affliction is mo' dan a match fo' a pusson," one mother had said when she came to see if some sweet potatoes would secure needed shoes and jacket. The cotton raised that season, she explained, would pay only their taxes and the corn would hardly feed the family. But her boy marched that day in the parade; and perhaps democracy has as good a chance on St. Helena as anywhere else in America.

Down the road came the children led by the band and the colors; some of the band boys in uniform and some not, for we have never had enough uniforms to go around. The joy in the whole performance was measured by the fact that the "faraways" who had been given permission to leave the parade at the store so as to cut short their long walk home, countermarched with the others and refused to drop out till they were back in the school grove.

Always planting week means a picnic; and that means a bit of lunch, baseball on the athletic field, folk games in the grove, relay races on the playground and laughter everywhere. But picnic and parade are more than just a frolic. They are gotten up each year by the boys and girls of the agriculture clubs as a send-off to planting week and the spring term. The day after sees all the older boys and girls helping their fathers and mothers on the home farms. Now it is, also, that they sow their own acres, and start in competition to win first place for actual production.

When we started the home-acre week, all the children were in the Corn Club, but as time has gone on, we have developed a Peanut Club, a Garden Club which is made up of the older girls, and the Progressive Young Farmers Club—an older group of boys, who have advanced to poultry and pigs. Food crops have been emphasized, for the people were in the grip of the one-crop system of farming which had hung on for two generations after the war between the states. The whole family devoted all its time and energy to the growing of long-staple cotton—an economy which meant neither all-the-year-round work for the men, nor all-the-year food for their families.

In contrast with many a country school, where only a handful of children turn up, our boys and girls are back at their desks when planting week is over. Their parents have come to cooperate so heartily that our average attendance throughout the remainder of the spring is as good as at any season. Planting week is followed by "home days" which make it possible for the family to keep up with the crop in the field. When we began the new schedule we closed the class rooms every other day. That proved to be unnecessary, and two home days in the week are enough. Our youngest day pupils are not included in the schedule. It might easily revert to child labor were they also sent out on the home days. But nature study for the very little ones, and a school acre for the pupils in the fourth grade, prepare them for home work when they are old enough.

Exhibition day comes as a climax to the spring term—well named, for on that day every year the entire school comes before the people. Then are life and learning dramatized; then can be seen the joy of work and struggle. The people all come, some returning from long distances inland and some from other islands. The merchants close their stores; it is the school's day! All the white people come, and from noon till sunset the crowd owns the school. One year we put two hundred and fifty children on the stage in a Carnival of Industries! And it was a carnival! "Uncle Sam" brought the (*Continued on page* 312)

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The "Mother" of This Vintage

By SALVADOR DE MADARIAGA

I ONCE heard a friend of mine, an American. . . . But of course, you don't know what I mean by "an American." We, Spaniards, call "American" the man whom you, Americans, call "South Americans." And an American is, for us, a "North American." It is exactly the same, save that it is the reverse—as the sergeant said of "right-about-turn," with respect to "left-about-turn." And now I may proceed with my story.

This American friend of mine once said to me:

"We Americans are but Europeans who have moved to the opposite side of the street." And there is a lot in that, but not *the* lot. Much more remains to be said. To begin with, the "street" is particularly large, even as the Cannebière in Marseilles was found to be particularly long by the Marseillais who claimed it to be the longest in the world, since it began wherever it begins in the town, and it ended in India. Now, the Marseillais in question was exaggerating according to the honorable traditions of his province, while my American friend was merely indulging in metaphor, which is a kind of recognized lie as honorable as statistics. He made of the Ocean a mere street, and in so doing he neglected the fact that owing to the exceptional width thereof as well as to the width of each of the abodes or continents which stretch on either side, the inhabitants of the street in question can hardly be expected to know much about the queer folks which occupy the side opposite.

To drop the metaphor, now that we have extracted all the juice which it contained, it is a hard fact that Americans, though Europeans who have moved opposite, know precious little about Europeans.

That is why they call them Europeans. For the European is a mere abstraction—at best, a piece of intelligent anticipation. He may, he will, he must, exist some time—fifty, a hundred, or a thousand years hence; but, alas, he is today but a ghost, an elusive spirit, hovering over the wonderful territory which will be his heritage some day.

Men of Omaha, you who know yourselves to be so different from the men of Florida, and you Chicagoans, for whom New York is a desperately foreign and somewhat backward town, do not imagine that within the vast continent which you have peopled and keep peopling it is possible as yet to find so much variety as in this little Asiatic peninsula from which you came at one time or another—this little Europe inhabited by Englishman and Bulgar, Spaniard and Finn, Scandinavian and Italian, Frenchman and Slav, living and thriving in motley picturesqueness round a central conglomerate of Teutons of all species. Still less should you let yourselves drift into the temptation of visualizing Europe as a political stage on which France, Germany, Britain and the others weave the complicated threads of diplomatic intrigue, in roles virtuous or villainous according to your particular taste in these matters. No, Europe is far more complicated and far simpler. For the most part, the men you hear of are putting up a show, and Europe is to that show what your own home is to the music-hall in which you spent your last evening—far less gaudy and far more interesting.

Each of these peoples is a wonderful creation of the divine Artist. How he must enjoy His Europe! Whether the comparison is tactful or not I would not venture to say, but when I try to sense, to realize the wealth of creative imagination there is in this old Europe of ours—yours as much as mine—I think of wines and vintages. I see our European nations like vats, precious vats in which the lees slowly deposited age after age imprison the taste and aroma of days gone by to give an aroma and a taste to days present and future. Hence that in Jerez, the magic Spanish town which makes sherry for all but Americans to taste and enjoy, the lees accumulated in the bottom of old vats by ages of rest and rich fermentation should be called *madre,* mother.

WAS it tactful? I wonder. . . . Will such an explanation of Europe be intelligible to a generation of Americans born and bred when the pre-Volstead stocks of sherry are exhausted? And yet, I cannot find any better comparison. For these European nations are all positive and active manifestations of human life, precious shades and varieties of European spirit. Think of Europe's cities. Where in the world could we find in so small a compass beauties to match the character and variety of Seville and Amsterdam, Oxford and Naples, Bruges and Cracow, Paris and Heidelberg, Toledo and Copenhagen, Carcassonne and Moscow, Venice and Cambridge and many and many more? Spires, towers, terraces, canals, gardens, unforgettable patios guessed as you steal along narrow cool streets, quiet grass squares lost under northern skies, glittering boulevards, old tapestry-clad palaces, time-hallowed cathedrals, castles still haunted by a murmur of their agitated past, fields writ all over with history and flourished over with legend—Europe is the mother of more peoples, of more collective souls than any continent has known.

Souls as clear and definite as individuals, and the creators of that Europe which creates them. I mean the peoples, not the abstract nations and the concrete, oh, too concrete, states which speak in their name. The peoples who by their life, their inventive genius, their way of doing things and of understanding them, their turn and twist, their rhythm

Salvador de Madariaga, perhaps the wittiest and most incisive of our recent visitors from abroad, is a Spaniard. He retired not long ago from his post at the head of the Disarmament Section of the League of Nations Secretariat, and has gone to Oxford (Exeter College) to encourage appreciation of Spanish literature.

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and movement, are the true elements of the European soul—little as one hears about them in the newspapers which waste their space and money on their so-called leaders.

A glimpse of life is worth a lifetime of study. A cockney woman is seen in the distance talking endearingly to her baby. She is entreating him: "Byby, s'y *'bloody'!* Byby, s'y *'bloody'!*" and this observation (made, if I remember rightly, by J. C. Squire in East London) is in its humorous complexity a whole treatise of cockney psychology. (A Spanish youth was praising his betrothed in imprudently glowing terms to a friend. The friend, excited, asked, "Where does she live?" And the imprudent one, turned cautious: "She's moved"—an answer which is worth a whole essay on Spanish wisdom.)

Picture galleries, libraries of masterpieces, the most beautiful music that was ever conceived—yet, the greatest wealth of Europe is not in its art and culture but in its life; in that spirit which models the features of the English nobleman; which fits to perfection the hat of the Parisian woman; which rhythms the cadence of the Andalusian dancing girl; which overflows in the luxuriant hair of the Italian beggar and in the many chins of the German beer devotee; and keeps spotlessly white the coif of the Dutch housewife and spotlessly black the face of the Belgian miner. A life sublime and comic, rich and sordid, peaceful and riotous, active but so generous in its leisure. . . . A life of harmony and discord, united in higher harmony.

For an American, this wealth of European life should have a specially deep significance, since all these people who reach their full development and personality on European soil are the elements of which American life is made. Europe is the palette on which the pure colors are spread. America is the picture which is being painted with these rich colors. The design of the new picture is unknown. But we know the colors to be vivid. And the Artist is good.

Let's Look Into Germany's New House

By JOHN PALMER GAVIT

DOUBTLESS our opinions of our neighbors, formed upon what we see looking in through their doorways, are of moment. But equally important in the ensemble of Neighborhood is what our neighbors see, looking out at us. If with their eyes from outside we now and then could see ourselves,

> It would frae many a blunder free us,
> And foolish notion.

And so Señor Salvador de Madariaga, Spaniard, keen and witty, kindly withal, has been given the floor to say what these states mean to him. Lately he has been visiting us, on the "longest way round" from Geneva to Oxford. Before our audiences, at our tables, guest in our homes, he has been seeing us in action. On the opposite page, he reminds us of "the hole of the pit whence we were digged;" of the "mother" of the composite vintage which goes in our vernacular by the name of "America." Reminds us that we have indeed no exclusive title to that name. There are other "Americans." Reminds us that much of our best, upon which we pride ourselves, is not ours, or even of us, at all. It is very timely that some one from the side of the street where we used to live should recall to us these things. Some one who appreciates us but will not allow us to get away with what does not belong to us.

FROM the *débâcle* of thrones in Europe and the general confusion resulting from the War, emerged three major experiments in government, each crystallized upon a distinctive social theory and program:

(1) The Soviet experiment in Russia—Dictatorship of the Proletariat, from the Left.

(2) Fascismo in Italy—the Mussolini Dictatorship, from the Right.

(3) The new German Republic, eventuating in something more like a real Democracy.

In March, 1921, The Survey published a special issue—Russia, Today and Tomorrow.

In March, 1927, we published our Fascist number—an American look at the Italian experiment.

NEXT November comes the tenth anniversary of the overthrow of the Prussian military autocracy, the abdication of the German Kaiser, the beginning of the present German Republic. The Survey plans to issue in November a special number in which we shall attempt to depict by concrete illustration what has been achieved. Full of thrilling interest and of profound international significance seem the things outstanding in the German "come-back."

Anyway, one would like to have a first-hand look at it, and a chance to report upon it. So, on the way to accept such an opportunity on German soil, this writer waves his hand to you from a good ship's deck, and faces eastward.

There will be the least possible threshing of old straw, bickering about controversial matters with which history will deal. What we shall try to see is the German people, grappling with their immense problems, personal, domestic, industrial, political, social, educational, under the new conditions; to set forth objectively yet sympathetically the tremendous struggle of the German spirit to rebuild its house—so much of it a new house—and to set it in order.

TO WHAT extent is the new German Democracy *real?* To what extent has the German psychology in city and country, in all its old network of social and industrial classifications adapted itself? What has been the effect of the new industrialism upon the old craftmanship? What have the modern movements brought about in physical development, health, intellectual life, art, music, drama? What does the immense problem of reparations and financial readjustment mean in the life of nation, community, family and individual? What of international relationships? And so on. . . . It is not too soon in Germany to look for vivid and truthful answers to these questions, through the eyes, appreciation and writings of first-hand participants, beholders and interpreters of present-day Germany. The place to look for all this is on German soil. *Auf Wiedersehen!*

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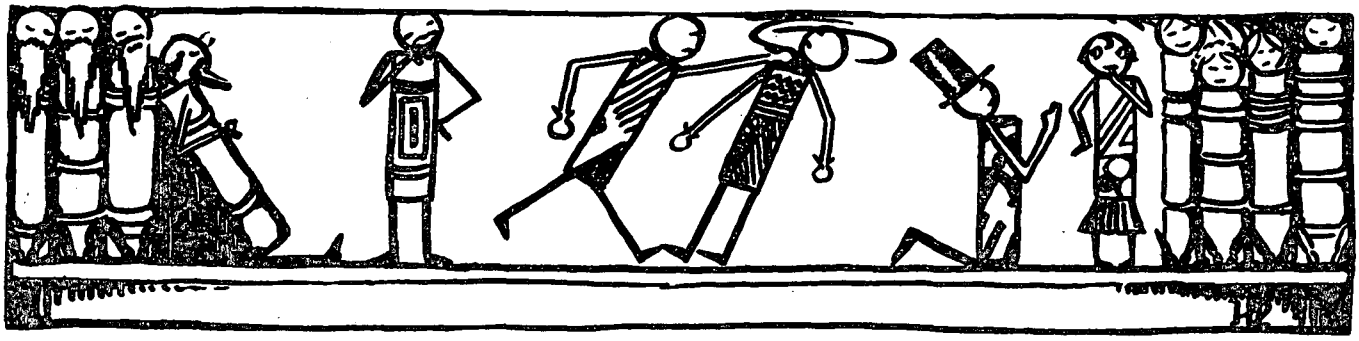

Drawing by Helen B. Phelps

Letters & Life

In which books, plays and people are discussed

Edited by LEON WHIPPLE

Prophets

THIS AMERICAN WORLD, *by Edgar A. Mowrer. J. H. Sears Company. 276 pp. Price $2 postpaid of The Survey.*
THE DAY AFTER TOMORROW, *by Sir Philip Gibbs. Doubleday Doran. 240 pp. Price $2.50 postpaid of The Survey.*
POSSIBLE WORLDS, *by J. B. S. Haldane. Harper. 305 pp. Price $2.50 postpaid of The Survey.*

THIS world awaits, almost in despair, a new spiritual urge. We can chart a Utopia that seems assured by our mastery over the forces of nature, but we cannot muster strength of soul enough to carry the race into the Promised Land. Our reason is stronger than our will. Hence our prophets are torn between a pessimism born of the fear that the very forces we have unleashed may destroy us, and a wistful yearning for a spiritual renaissance that will endow us with a new vision and a new courage. Here are three prophets who by reason bring us to the dawn of tomorrow, and yet remain uncertain as to whether that dawn will break on a chaos, or a lovely city of God. These are stern books, yet touched with a noble challenge for they face the evils of our day, they do not deny them. In that sense they are hopeful.

What can the western world do with its knowledge of nature? is really the thesis of all three. Mowrer, the journalist, is concerned with the meaning of American mass materialism and its capture of Europe; Philip Gibbs, the reporter, ranges swiftly from air travel to the verges of supernaturalism in telepathy and clairvoyance; J. B. S. Haldane, the scientist, weighs what bio-chemistry has discovered (and what *not* discovered) of the physique of man, and the prospects for race progress through control of life and evolution, and emerges with the tolerance so characteristic of the new science: "My own suspicion is that the universe is not only queerer than we suppose, but queerer than we *can* suppose. . . . The data of the mystical consciousness can usefully supplement those of the mind in its normal state."

Now Mr. Mowrer is not certain that the Americanism he so brilliantly describes in genesis and achievement is a good or bad omen, but it seems to me it is not without promise when it produced Mr. Mowrer. This Mid-West born correspondent of a Chicago newspaper has created what is to me the best book of the year, in philosophical depth, in range of synthesis, and in pure excellence of language. I do not deal in superlatives, but this volume falls in class if not in rank with Keyserling's Diary and Henry Adams' Education. It is not all new though some of the implications seem profoundly so; nor always logical or consistent for the scale is too large; but somehow it makes very clear the discovery by both America and Europe that "Americanism" does exist, that it is now going back to Europe as a sequence to what Europe sent here, and that finding a culture vacuum, it is going to make a Euro-American pattern for life during the next fifty or one hundred years.

"Mental democracy and machine organization triumph and in the process Babbitt buys the world." This conquest will not be based on nationalism or even superiority, but on the gifts of the machine. Our civilization is childish, but "its material benefits loom so luscious that it would take more abnegation than impoverished Europe possesses to refuse them." The aristocrats may scorn us, but the peoples will seize our sanitation, our comforts, and our amusements. "American life with its numerical and quantitative and machine-made standards, its carelessness of the finer distinctions and ambitions of the spirit, its generous materialism, its firm belief in natural equality, adequately expresses humanity at the present moment. . . . It is the strongest apostolic force in the modern world and will dispute the future with Russian communism."

Americanism is based on three things. First, English liberty, "the slow cooperation of free men" that is favorable to a moderate individualism. Second, faith in right

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will—you can do what you want if you will hard enough. This greatest creative force in the American mind is descended from the Puritans, but is not found in weary Europe with its rigid classes. It explains our faith in education and reform, our new cults of "willing" people, our optimism and "boosters." Third, the idea of natural equality, with the corollaries of prosperity all round, service, and opportunity. We think that service brings prosperity, and that greater production means a handsome return—the new doctrine that is amazing Europe. We dodge the biological denial of equality by using the mystic formula, "equal before God."

Next, Europe is weary and her cultural impetus dying. The argument is not so convincing here, though the picture of pre-war Europe is brilliant in detail, especially in the field of art where reason had taken the place of emotion, and had gone in all directions seeking fresh stimulus, even to Negro rhythm and sculpture. The end was "the vast movement, splendid and hopeless, known as Expressionism—a heroic submission of the over-civilized European spirit to a kind of Steinach operation." The argument becomes over-epigrammatic, but who can deny that there is hidden wisdom in such sly phrases as "Anarchy within so charming a frame had all the attraction of stage thunder."

Into this emptiness now rushes the militant Americanism—films, newspaper fashions, tourists, machines, and so on. There will be resistances—from the aristocrats, the socialists who hate our super-capitalism, the dictators who hate our democracy but need our money, from communists with a new vision. But as Mr. Mowrer points out even if you build a communistic state, its bases are made in America just the same. "American riches offer more solutions to problems than European poverty."

But do they offer us a solution of Americanism for America? That is the final question. The author inclines to believe the United States will become "a more powerful, more humane, more educated, more democratic and more glorious Rome." It will be a world empire for "the world of radio and wireless will be too small for more than one civilization to exist at once." The mind that loathes such mechanical mass life will have to seek refuge in the only two unexplored fields, interplanetary space and the soul of man. But he hints at an alternative hope in one or two of those stimulating paragraphs wherewith the book is strewn and which make it so vivid. "Where money is so abundant and easy to obtain, its importance rather diminishes, and the demand for the unhampered use of it in intellectual and cultural fields increases." Or elsewhere: "Experts speak of a new race in California, and Easterners in that region feel a different mental as well as spiritual atmosphere." You need not, indeed, accept Mr. Mowrer's neo-Spenglerian conclusion. His book is full of challenges to prove him wrong.

Sir Philip offers an eclectic handbook of modern miracles, including the promises of eugenics, synthetic food, atomic energy, the remaking of men by gland therapeutics and biological triumphs. All these are rainbows of thrilling hope. But we must also face the possibility of fiercer struggles for existence on a crowded earth with exhausted food supplies and dwindling energy reserves, and the yellow races waiting to submerge us. He sees a vision of an earthly paradise, but declares science is afraid of the powers it is putting in men's hands. Men having lost faith in a future are grabbing all they can get here and now. Yet he dares look for a rebirth of faith with new prophets and new saints. "I am old-fashioned enough to believe that ultimately the world can be saved by getting back or forward to the Christian ideal and law of life with a spiritual authority, admitted humbly and worshipfully in the hearts of men and women, and with a power above and beyond reason." Sir Phillip is the poet mystic.

Mr. Haldane is neither mystic nor economist, though his ideas on time approach the mystic. A million years are as naught in a bio-chemist's sight. He is concerned with new knowledge for our bodies, and even experiments on himself in lieu of a rabbit. He reconnoiters cancer, tuberculosis, thinks eugenics lacks data for even a good hypothesis, explains why Germany and Britain lead in pure science—all with simplicity of style and richness of fact that delight the amateur in his field. He concludes that our civilization though a poor thing, is a highly delicate invention that has probably been made only once, and could easily be destroyed—say, by a modern war followed by revolutions. Science is the sole hope, and that hope may be destroyed by neglect, or the political use of science, or a religious revival that would probably succeed in suppressing experimental inquiry into the human mind which offers the only serious hope of improving it. Here is room for a good debate with Sir Philip. If science is hamstrung then evolution will take its course, and that has generally been downward. "In a few thousand or hundred thousand years man will return to barbarism and become extinct. But in the improbable event that man takes his own evolution in hand—in other words, of improving human nature, as opposed to environment—I can see no bounds at all to his progress. Less than a million years hence the average man or woman will realize all the possibilities that human life has so far shown. He or she will never know a minute's illness. He will be able to think like Newton, to write like Racine, to paint like Fra Angelico, to compose like Bach."

These prophets are athletic. They leave one confused but stirred. They are speaking of the human race of which we are present members. What will you do in the great war?

LEON WHIPPLE

Russia at Work

SOVIET RUSSIA AND HER NEIGHBORS, *by R. Page Arnot.* 175 *pp.*
THE ECONOMIC ORGANIZATION OF THE SOVIET UNION, *by Scott Nearing and Jack Hardy.* 245 *pp.*
VILLAGE LIFE UNDER THE SOVIETS, *by Karl Borders.* 191 *pp.*
RELIGION UNDER THE SOVIETS, *by Julius F. Hecker.* 207 *pp.*
HOW THE SOVIETS WORK, *by H. N. Brailsford.* 169 *pp.*
Published by the Vanguard Press. Price 50 cents each postpaid of The Survey.

THE tenth anniversary of the Soviet régime evoked a flux of books and articles about this most extraordinarily interesting experiment of modern times. No longer is there any excuse for those pictures of Communist Russia, either as a new Heaven or as a new Hell, which obsessed men's minds during the first few years following the Bolshevik seizure of power. The apologists and the detractors are gradually drawing nearer together, until now—though the truth as always is still elusive—a large measure of agreement on fundamentals is at last being reached.

These volumes are the first of a series of Vanguard studies of Soviet Russia, "designed to meet the needs for reliable and accurate information on the major aspects of present-day Russia." Each author has been chosen "because qualified as an authority on the particular subject to which he was assigned. . . . Each volume is devoted to one major subject alone." The editor-in-chief is Jerome Davis, head of the Department of Social Service at Yale University.

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All five studies are so sympathetic in tone that some readers will indict them as special pleading. A less serious charge, excessive optimism, would fairly apply in a greater or less degree to all the volumes except to Mr. Arnot's, whose elementary but useful sketch of Soviet Russia's foreign relations contains almost no expression of personal opinion. Nearing and Hardy frequently tend to accept uncritically official hopes and estimates as actualities. Both Brailsford, who is discerningly suggestive, and Borders, who displays a keen sense of realities, sometimes read more of general significance into a single accomplishment than the facts as they portray them warrant. And Hecker, whose study is the most original of the five, never errs on the side of charity towards the Orthodox Church.

Arnot's Soviet Russia and Her Foreign Relations is clear and objective but contains little that is new. None the less, for those whose opinions of Russia's recent foreign relations have been picked up from haphazard and frequently distorted references in the daily press, this volume will be illuminating. Just because the author limits himself so strictly to the admitted facts, he writes a convincing indictment against the English and American statesmen for their policy towards Russia during the years immediately following the Revolution. In Russia, after the Revolution, just as in France after a similar upheaval more than a hundred years ago, allied blockade, intervention and civil war strengthened the more intransigent revolutionary forces and unified behind them the national sentiments of the people. History may be the best teacher; but statesmen have always been stupid pupils.

Nearing and Hardy, in The Economic Organization of the Soviet Union, undertake to furnish descriptive and statistical data which will answer the questions:

> How do the Russians earn their living under the Soviet system? How is the Soviet economic machinery owned? Is there private capital in the Soviet Union, and if so, how much? What are the relations between employer and worker? Are the workers organized? How? Is the Soviet Union moving toward socialism or capitalism?

The descriptive portions present a vivid and engrossing picture of "the economic functions and relations in the Soviet Union." A careful reading will profit any one who wishes to understand the interrelations within that complex of institutions through which Soviet Russia is meeting its immediate economic needs.

But when the authors turn from descriptions to analysis and prophesy, they are dangerously optimistic. They minimize or ignore some of the most fundamental and difficult problems: the danger of conflict of interest between the factory workers and the masses of the consumers; the danger of cumulative obsolescence of industrial plant and equipment; and the resulting possibility that the vital curve of manufacturing productivity may flatten out or even turn downwards. They praise the Soviet "planned economics" by which a special commission "plans minutely and elaborately for every branch of the country's industrial life, and publishes programs in advance for one and often as many as five years. Industry, agriculture, finance, transport, shipbuilding, etc., are each made to dovetail with the needs and capacities of each other and of the population." But they do not tell us where the supermen, capable of planning and directing the economic life of a hundred and fifty millions of people, are to be found; nor do they explain how the evils always associated with bureaucracy are to be exorcised.

"Is the trend in Russia towards the left or the right?"

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Most returning travelers complacently assume that the Soviets are on the way to the mourners' bench, there to beg readmission into the society of capitalistic states. To this view Nearing and Hardy supply a much needed corrective:

The growth of the Socialist elements in the economy of the Soviet Union is continuing steadily and that of private capital is receding. Moreover, and this fact is significant, it is the state—the socialized economy—which is making the attack upon private capital, not *vice-versa*.

"The peasant will make the final decision as to the Bolshevik experiment." This cannot be denied. But what will the decision be? Borders' Village Life Under the Soviets does not undertake to answer, but gives a series of illuminating pictures which will eliminate from readers' minds most of the grosser, current misconceptions. Not so interesting or so personal as Hindus' Broken Earth, it is more comprehensive. After sketching the background of hundreds of years of custom, he describes in some detail: life in a typical village as yet little changed by the Revolution; the land and the new basis on which it is held; the growing use of the tractor with its tendency towards collective agriculture; government, education and aid in agriculture; and village trade, politics and cultural activities.

He ends on a note of confidence:

I see the children from a neighboring village coming happy down the lane in bask shoes, through mud and drizzling rain, to school. There I know they are learning things never before taught to any Russian child, nor for that matter to any children in public schools. New heroes are being introduced, new ideals set up, new enemies described. And I reflect that the new village belongs to these boys and girls, who alone, severed from the dead weight of the past and having a new mental content, will be able to make strides with seven-league boots.

Hecker, in his Religion Under the Soviets, has well performed an immensely difficult task. Beginning with the psychological element of his problem, he sketches the historical and doctrinal background of the Russian Greek Orthodox Church and the revolutionary changes which have taken place in the church since the February (political) and the October (social) revolutions of 1917. In close contact with the non-conformist and sectarian movement, he writes sympathetically of this increasingly important aspect of the religious life of the Russian people. In the same friendly spirit he surveys the attitude of the Communists towards religion and their methods of anti-religious propaganda. At the end he ventures to predict the possible future of religion under the Soviets.

He anticipates that "a puritanical evangelical sectarianism and a mystically aesthetic cult of the Orthodox Church will continue to exist alongside of the proletarian revolutionary idealism." This and most of his other conclusions will be disputed by all those who are either less sympathetic than he towards the present Soviet régime, or more sympathetic than he towards the Orthodox Church. But none of his opinions will be so bitterly attacked as his basic dogma:

Whatever the future has in store, all lovers of truth cannot but welcome the great experiment of the Social Revolution in the Soviet Union which fearlessly questions and retests in the fires of revolutionary criticism every value, including that most subtle of all values—religion.

No matter if one chooses to disregard this or his other dicta, the residue is a clear and understandable account of a subject as important as it is confused and controversial.

Brailford's How the Soviets Work is the least technical, the most interestingly written of the five volumes here reviewed.

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Unlike the others it is not limited to a single subject. Though nominally concerned with the functioning of the Soviet system, it touches on and illuminates some aspects of nearly all present-day Russian political or economic problems.

The following brief reference gives the flavor of the book:

Soviet Perspective:—Never before in history, and nowhere else in the world today, has the will of a nation been bent, as it is bent in Russia, to the supreme task of raising its entire population to the full stature of humanity. Its errors spring from the defects of great qualities. Intolerant it has been. But is moderation ever a pioneer? It has made its effort with unconquerable heroism. By its unflinching endurance, through the dark years of blockade and civil war, of trials for which there is no parallel in modern history, it has won its right to understanding and respect. But, above all, it has won its right to peace.

JAMES G. MCDONALD

Helen Keller's Religion

MY RELIGION, *by Helen Keller. Doubleday Doran.* 208 *pp. Price* $2.00 *postpaid of The Survey.*

"THE seeing," says Miss Keller, "are apt to conclude that the world of the blind—and especially the deaf blind—person is quite unlike the sunlit, blooming world they know. . . . They need to be told over and over innumerable times that the elements of beauty, order, form and proportion, are tangible for the blind, and that beauty and rhythm are the result of a spiritual law deeper than sense."

Now the most striking fact in Miss Keller's religious experience is that under "that spiritual law deeper than sense," just because she is physically blind and deaf, she sees more of what goes on in her own soul than most of us do, and sees it more concretely. The reality and definiteness with which she invests spiritual experience, without the slightest approach to spiritualistic manifestations, is what gives to her book its uniqueness as a human document. It is an extraordinary and an entrancing record of a sweet, high-souled life, in some respects free from the trammels of the body—not hampered by what Francis Thompson calls "our own clay-shuttered doors."

When Miss Keller was introduced to the philosophy and record of spiritual experience of Emanuel Swedenborg by John Hitz, of the Volta Bureau of Washington, she grasped at it as water of life. She graphically tells how "the words Love and Wisdom seemed to caress" her "fingers from paragraph to paragraph." "For the first time immortality put on intelligibility for me, and earth wore new curves of loveliness and significance." She found that "there is not only an objective physical world, but also an objective spiritual world."

Of what her religion has done for her she says: "In spirit I am one of those who walk the morning."

Here are some of the principles of Miss Keller's religion as given here and there in her own simple, non-theological language. Of the old salvation by faith alone she says that it was "not faith either, but a self-centered assumption that belief alone was necessary to salvation." Swedenborg translated "the Word into principles instead of mere words and phrases." In Swedenborg's message "it was not immortality he stressed, but the responsibilities it imposes upon us." And again, "The old thought tells us we are given earth to prepare for heaven, but there is truth the other way round. We are given a knowledge of heaven to fit us better for earth." Of the future, "I believe that when the eyes within my physical eyes shall open upon the world to come, I shall simply be consciously living in the country of my heart." Of the freedom of choice needed for the rebirth of the soul she says that though we have nothing to do with our birth in the flesh "our birth into life is a matter of choice . . . for no real spiritual life can be thrust upon us against our will."

The review of so human a book may well close with this broad, bold grasp of the God idea: "All denials of God are found at last to be denials of freedom and humanity."

ALICE THACHER POST

He Made Port Sunlight

VISCOUNT LEVERHULME, *by his son. Houghton Mifflin.* 325 *pp. Price* $5.00 *postpaid of The Survey.*

THE subject of this biography was a soap maker. He started life as plain William Lever, a grocery clerk; then a grocer and then a soap manufacturer. Lever Brothers'

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products now sell around the world. It is not just another story of the rise of a man in business, for Leverhulme was an adventurer in industry. They say he was the Ford of England, which is an apt but not sufficient comparison. To most of us he is known as the creator of Port Sunlight which, though established in 1888, is still among the premier garden cities. After reading the narrative by his son we learn that Leverhulme was a social engineer such as our own industrial society has never produced.

Like Ford he was the embodiment of paternal philanthropy, though where Ford dreams of a world of wheels and mechanisms Leverhulme visions a perfect society organized after the fashion of Port Sunlight. Where Ford sees people the appendages of machines, he reversed the relationship and conceived the machine as the means to an end giving man leisure, order, comfort and beauty. Soap-making was but incidental in a strenuous life of wedging in here and there to put some one's social house in order. One year he was in the Belgian Congo establishing model plantations; another year he was in England in his own Port Sunlight soaperies trying to set up the six-hour day. Again, he is trying to set up industry on two islands off the coast of Scotland. He wanted the people there to get a taste of progress. Finally, we find him at the end working out a profit-sharing scheme in his many plants, working for old-age pensions, working to end unemployment. His zeal to serve humanity his way, was untiring.

When I picked the book up I intended to read only those parts dealing with Port Sunlight. I read it all, and now I wonder if, industrial society being what it is, the viscount's philosophy of service and business wasn't quite consistent. He assumed that modern society needs the corporation but the corporation should be so set up that it would be a haven of security for every worker that contributes to it. He seemed to see the folly of making the factory the great consumer of human energy, wearing out workers and killing their initiative. The story by his son bears witness to years of effort to reverse that relationship.

NELS ANDERSON

Clinch Calkins

POEMS, *by Clinch Calkins. Alfred A. Knopf, Inc. 69 pp. Price* $2.00 *postpaid of The Survey.*

READERS of The Survey will recall the inimitable sketches Marion Clinch Calkins contributed to our pages when she was a resident at the Henry Street Settlement in New York. Then came her articles as a member of The Survey staff which, whether her subjects were the children of Barren Island, or the poor whites of Friends Creek, or the cooperative agricultural settlements in her native state of Wisconsin, had charm and depth. Since then the history of art has been her professional bailiwick at the University of Wisconsin and in Italy; and her adventuring has been in the field of letters.

So instead of attempting to appraise Marion's verses with the bias of old friends and the limitations of those whose concern is with life and labor as it is lived and worked, we have hit upon the happy expedient of quoting from some of the reviews which hail the foray of this former member of The Survey staff on the foothills of Olympus:

. . . almost as striking in her initial collection as was Miss Millay or Edith Sitwell. There is the simplicity of utterance that adumbrates deeper things, which is the mark of true lyricism; there is also in this book mysticism concealed by words, and sharp reading of life. And there is that economy of phrase which leaves the reader wondering that so much can be said in so little space. . . .

Miss Calkins, it seems to us, is a discovery indeed in American poetry. If she does not succumb to the lure of the macabre, as it is possible she may, but can maintain the extraordinary mental vigor and fine poetic balance of this initial volume, she is certain to be a dominating figure in the coming decades.

—New York Times

There is in these Poems of Miss Calkins an unmistakable indication of the poet's own full understanding of language: intuitive and in a passionate, deep sense, scholarly. There are other things as well. This comes, first, because of the extraordinary color, tone and architecture of the poems; and because, although a comparable craftsmanship is fairly common among minor poets,

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it tends to escape the contemporary major voice. We live in an age when the materials of thought as well as their vehicle in language are in an almost constant process of cyclonic alterations. Our poets are apt to be caught between the positions of those—names will suggest themselves—whose spires are graceful but without foothold for the weight of a mind, and of Mr. Dreiser or Signor Croce, with their sentences and chapters as difficult and solid as the boulders at a mountain-foot. . . . This poet is profoundly capable of living within her own body. She rebels, when she does rebel, not against the incidents of her existence, but against her own incapacity for grappling with them. And she prays

> Lord, clip my wings, so may my feet learn flying!
> Lord, to my eyes deny their loving sight!
> For only thus, when waves of sound are dying,
> May I hear music on the waves of light.

—Melville P. Levy, The New Republic

. . . a compelling sense of vastness, of a baffling universe that is yet eventually significant perhaps, of awe tempered by a frightened but unremitting interest and curiosity. . . . These things are in Miss Calkins' poems. [She] . . . has triumphed in three ways: in the choice of her themes, in her emotional management of her themes and in her technical exposition of them. . . .

—Lionel Trilling, New York Evening Post

In Poems, by Clinch Calkins, the reader comes into brief—indeed all too brief—contact with a fierce and hungry spirit which looks for suffering, not peace. Miss Calkins finds earth tiring, and sings of "brutal beauty". . . . There is much somber music, exquisitely tuned.

—Sidney King Russell, New York Sun

. . . What keen sharp joy it is to come, all unforeseen, upon such a sheaf of poems . . . with their strong, steady, carrying quality, and their effect as of Gothic masonry is startling, tempting one to an extravagance of appreciation. In artistic idiosyncrasy Miss Calkins is akin to Thomas Hardy and Emily Dickinson. She is, of course, an immeasurably smaller figure, and she is no copyist; still it is with these high masters that her poetic gift is affiliated.

—Hartford (Conn.) Courant

In this, the first collected volume of verses by Clinch Calkins, who is of the University of Wisconsin, there is to be noted first of all a fervid and strongly passionate sense of the vastness of the universe, an awe which is yet tempered by a not unnatural curiosity and an eagerness to comprehend the baffling experiences which it offers. Call this what you will, it amounts to a religiosity which, however, is separate and distinct from any orthodox religiosity. It is to be noted, particularly in the first poem:

PRAYER TO THE GALLANT LORD

> Who is man that he should be comforted?
> Oh piteous Lord, look down with pitying sight.
> Remove that little light that sears his eyes;
> So may he no more rise
> To his blind wanderings through the hideous night.
>
> Close in the reverberating walls around
> The sounds of his distress;
> So may he trouble heaven less.
>
> Pour salt upon his wounds;
> So may his bravery be turned to bitterness
> And then at last to silence.
>
> Who is man that he should be comforted,
> O piteous Lord? Spare him Thy kindness,
> Wear for him no thorn,
> Save him with scorn.

—Milwaukee (Wis.) Journal

There are a hundred singing lines in this slender volume. They touch the imagination and the mind, no less than they tug at the emotions. There is a clutch of sadness throughout. Take this from The Arms of Grief:

> The arms of grief are very strong,
> His vigor swift, his passion long.
> A woman tired in heart and limb
> Should not lie down to rest with him.

Or this, from Inn's Comfort:

> We are but taverns to each other,
> warmth and laughter,
> And the long unshuddering quiet that
> comes after.

Clinch Calkins writes of inner experience. Who knows but

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that she may some day give us a volume which will throb with the rhythm of epic adventure and sweep before us the purpose and pageantry of life, to the "warmth and laughter" of which —little as readers of her verses might suspect—Marion Calkins has also been a tavern in our town.

P. U. K.

THOSE PRIVATE PALISADES

(*Continued from page 271*)

have never run away from a fight or avoided a problem because it is difficult. On the other hand, there is such a thing as wasting time on projects that are not practical. Personally, I think this is one of them.

But even laissez-faire in New York and active hostility in New Jersey may be changed if the assumptions on which they are based are fairly controverted by a reexamination of the facts, and if they are confronted by a new and determined concert of creative public opinion.

LET us consider how great would be the financial outlay necessary to establish such a parkway as would conserve the ridge of the Palisades. Is the amount too vast for public consideration? No one is in a better position to give an estimate of the probable cost than Major W. A. Welch, general manager of the Palisades Interstate Park. Three million dollars would have been sufficient to purchase ample land when the commission was first established! As things stand today, Major Welch says:

> The area is about eleven miles long and of a width varying from 800 feet to the south to more than 2,000 feet at the north and containing approximately 2,300 acres, of which the commission owns less than 200 acres in detached parcels. Whereas much of this property could have been bought ten years ago for $2,000 an acre, the cheapest of it is now held at more than $10,000 an acre and much of it at $20,000 and $30,000 an acre. There are about twenty country estates with residences, outbuildings, etc. which will average more than $100,000 each, and I do not believe that the project could be put through for one cent less than from $35,000,000 to $40,000,000.
>
> It might be possible with $25,000,000 to acquire a strip of sufficient width, say 800 feet, along the entire eleven miles on top of the cliffs.

Forty million dollars is a huge outlay—even twenty-five millions is a tidy sum—but is it so staggering when the irreparable results of inaction are considered? A few weeks ago four million dollars was appropriated by the Board of Estimate of New York City to acquire two virgin tracts of land in the boroughs of Queens and Staten Island. If four million dollars can be allocated by New York City for the purchase of two municipal parks, admirable as they may be, but obviously far less crucial than a parkway above the Palisades ridge, is it unthinkable that the states of New York and New Jersey combined, their citizens helping, the costs spread over a period of years, could raise six or ten times that amount to conserve park land above the Palisades. The building up of the ridge, according to Elbert W. King, executive director of the commission, would be a calamity only less serious than the destruction of the cliffs themselves—into the preservation of which we have already put other millions, as it may turn out to small avail.

Timid souls whose courage fails when faced with the need for raising so great a sum, should study the recent accomplishment of Westchester County, New York, which has invested forty-seven million dollars in its parks and parkways since 1923. Other factors have of course entered in, but there is small doubt that the initial outlay will more than be returned to the community. The facts are embedded in the following table.

Westchester County, N. Y.

Year	Total Assessed Valuation	Increase
1922	$733,007,069	$56,903,106
1923	788,029,096	55,022,027
1924	891,331,983	103,302,887
1925	987,068,857	95,736,874
1926	1,143,871,196	156,802,249

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The National Congress of Parents and Teachers

is a volunteer group of a million and a quarter members engaged in work for Child Welfare. The objectives are first: to promote Child Welfare in home, school, church and community, to raise the standards of home life, to secure more adequate laws for the care and protection of women and children; second, to bring into closer relation the home and the school, that parents and teachers may cooperate intelligently in the training of the child, and to develop between educators and the general public, such united efforts as will secure for every child the highest advantages in physical, mental, moral and spiritual education.

For the past two years the National Congress, in cooperation with the United States Bureau of Education has conducted the summer round up campaign, the purpose of which is to send into the first grade of school in September children one hundred percent free from remedial physical defects. For the thirty-two years the Congress has been in existence it has worked unceasingly for parental education along lines of Child Training and Child Welfare; it has sponsored campaigns for better movies and has a most attractive little book on motion pictures (fifteen cents), which gives lists of the better films, with suggestions to committees for carrying on such campaigns. It is also much interested in rural conditions and has a book entitled "Source Material for the Use of Rural Parent Teacher Associations" (twenty-five cents), which gives much valuable material on the seven objectives of education as applied to the work of Parent Teacher Groups.

The Headquarters are located at 1201—16th St., N. W., Washington, D. C.

Westchester County now has 16,000 acres of parks and parklands and 140 miles of parkways. The commission believes that 65 per cent of the increase in land valuation is due to the effect of its park system; or six times the investment.

Other instances of park development in the metropolitan district go to show that the effect of parks is to raise and maintain property values in their sphere of influence; that the increase in rateables in districts adjacent to parks and parkways is proportionately greater with the development of the parks as such. The experience is of a sort to dispose of the fears of those who anticipate a decrease in the value of land in the vicinity of a Palisades parkway, and of the contention of those others that New Jersey cannot afford to lose taxable property by its concession to such a use. There is every reason to believe the immediate gains would far more than offset any losses.

So far as far-flung gains go—either from the standpoint of the future or of the wide-spread area opened up by the Hudson Bridge—the choice confronting the expanding communities at this great port is one to be chewed upon. Twenty-five years ago, it might have been considered visionary to plan in detail for the development of a whole region and to plan twenty-five years ahead; but today quite the contrary is the case. The time has passed when an urban center can afford to let its terrain develop haphazard. The Palisades district that will be opened up as a result of the erection of the Hudson River Bridge is no exception. This district is, in fact, included in the surveys entering into the Regional Plan of New York and Its Environs, projected by the Russell Sage Foundation. A recommendation is offered that a park area be reserved above the Palisades.

Desirable as a wider area would be, the Regional Plan suggests a less ambitious plan to meet the practical situation. Starting at Fort Lee, the southern extremity of the territory in in question, north to Greenbrook Park a strip of land of an average width of 200 feet and a maximum width of 400 feet —extending back to the nearest state highway—would be preserved for park purposes. North of this point, and including about half the area under consideration, the Regional Plan suggests that a uniform strip of approximately 200 feet be preserved, inasmuch as the large private estates which comprise this section lend a different aspect to the immediate problem. (Behind the parkland, zoning laws could prevent the building of structures of a height that would be unsightly from the river.) At the extreme north end of the region, for about a mile and a half in comparatively undeveloped property, an area 2,000 feet wide would provide park and parking space adjacent to the already existing Women's Federation Park, part of the Interstate Palisades Park development. In this vicinity, the state highway is already carried out to the edge of the cliffs —500 feet above the river—where one of its grandest views from the entire Palisades stretch is obtainable.

Moreover, consideration should be given to the possibility of obtaining power to use excess condemnation proceedings (such as New York State cities of the first class can exercise) so that some of the contiguous territory might be purchased by the park authority and resold, thus reaping for the public much of the benefit of the increased land values due to the creation of the parkway. In England and on the continent a great part of the cost of putting through new traffic-arteries and other public improvements has thus been met. One of the ranking city planners of the country has stated that—given adequate authority and the means to carry it out, the cost of the land for the Palisades development could probably be met without in the end taxing the public a cent for the area acquired. Such an outcome is not to be anticipated under the peculiar geographical situation of the development, or under present laws and state of public opinion in New Jersey, but were such a procedure of excess condemnation practicable it would appreciably lessen the net cost. Moreover, by carrying the park lands back in scallops, not only could the park area be increased, but the park frontage for building sites on its interior lines could fairly be doubled, doubling the number of dwelling sites facing its folds, and enhancing the value of the adjoining land.

On the other hand, if this area is not developed intelligently, the results may prove disastrous from a sheerly economic point

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of view. To quote Thomas Adams, director of the Regional Plan:

If the development of land near the New Jersey end of the projected 178 Street Bridge takes a form which destroys the great natural beauty of the Palisades and crowds their summit with apartment houses, billboards and amusement parks, the effect will be that the creation of new values by the bridge will be more than offset by the loss of values caused by the misuse of land and lack of control of its improvement.

The Regional Plan of New York offers a practical and comparatively economical solution which can be laid hold of by civic bodies and which would stand the best chance, at present, of enlisting public opinion. It would preserve for America its Palisades of the Hudson in perpetuity, as Germany has its castles on the Rhine, and Italy its famous Amalfi Drive. Though the average man and woman may not yet be alive to what they stand to lose, those closest to the situation are. Some twenty men, experts all, well qualified to discuss the situation, were consulted in the preparation of this article. Whether it was the regional planner, the chief engineer or chairman of the Interstate Park Commission, the officer of the Port of New York Authority responsible for the building of the bridge, the former State Conservation Commissioner of New York, the secretary of the Bergen County Chamber of Commerce, a member of the preliminary Bergen County Park Commission, a progressive New Jersey realtor, or other interested citizens of New York and New Jersey, one and all were agreed that the grandeur of the Palisades ought not to go. Each stood ready to bear a hand in a concerted movement to preserve it. More than one expressed the conviction that very substantial contributions would be forthcoming from individuals, and possibly foundations, toward the cost. When asked how the practical situation should be met, their composite answer was: *A campaign of education must be started at once.* Thirty years ago leadership was forthcoming in a similar emergency. Today much of what was then accomplished may be undone. Today, latent interest can once more be crystallized into action if some one will but take the lead, and bring home to everybody what impends and the stake of the public in it.

Once more New York and New Jersey must combine to rescue the Palisades or see their beauty destroyed. They will not be destroyed by some single-handed exploiter. If any one enterprising realtor drops out, his place will be filled by a hundred more. They will not be destroyed by some defacing gerry-builder, but by the uncontrolled play of the very arts and professions and crafts that are building our new city of pinnacles and suburban homes. They will not be destroyed by some cataclysm of nature, but because we span a river with such a bridge as only the twentieth century could devise—without heed to its preventable and undesired consequences. The situation is a special charge on the architects, the engineers, the real-estate and business interests of the whole metropolitan area, that they do permit the great stage of their labors to be defaced at its most gracious and vulnerable point.

IT is not impossible that New Jersey would respond to a high call to dedicate the land for public use by passing the necessary condemnation bills. It is not impracticable that New York and New Jersey and citizens of both would shoulder the financial burden together. That, at most, is far less than the cost of the bridge. Meanwhile, the people of New York and the people of New Jersey are asleep, while they lose this heritage for all Americans. They must, they can be awakened. Their rousing must start today. Tomorrow will be too late. For while they sleep, blue prints grow into bridge towers and cables are spun. While they sleep, land values zoon, and draftsmen plan the gap-tooth sky-line that will give the Palisades their false front.

Chicago, at infinite pains and cost, with cribs and rock and filled-in land, is building a new lake front to take the place of the one she was too short-sighted to prize. New York and New Jersey have a stretch of incomparable river front, which no money nor pains could ever replace once it is lost. It is not a question of building it. But of saving it. Have New York and New Jersey less spirit than Illinois?

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IN DANISH SHOES

(*Continued from page* 279)

of community interests, local, national and international relationships; a time for the consideration of the important and largely new factor in life—leisure—whence it comes, what it means, what it may do for the individual and for his society; a period for the consideration of education, both in school and out, particularly of that education which is continuous and life long; and finally, a consideration of the problems and the place of religion in the life of the individual and of society. This departure seems to break not alone with the traditional school program but with that of the folk schools as well. These have in common with other schools used the intellectualistic classification of knowledge as a basis for their work. But they have saved themselves from mere intellectualism by making life interests first in aim and by using the scholarly subjects merely as contributory, not as an end. The Ashland School, then, is not departing from the aim or spirit of its Danish predecessors. It is merely adapting to the Danish philosophy, the theories and classification of the most progressive of the "progressive" elementary schools.

It is hoped to make of the Ashland School a self-supporting institution. It accepts for a nominal sum the use of the buildings which legally belong to a committee of Danish Americans. The buildings are not salable. They await the coming of responsible persons who can and will carry on the work for which they were constructed. There is no endowment and none is needed or desired by the present management. A school to be free must pay its own way. Here it is hoped that students may be drawn for brief periods, people who are established in the economic order, able and willing to pay the moderate cost of this "liberating" education. On the other hand, it is hoped that teachers and leaders can be found who will take root in the community, preferably in the soil, or in the social services, and thus gain a major part of their living. This offers not only the advantage of financial independence for the teacher and the opportunity to own and control his own business, but it avoids that "school mind," that dependent, hired-man attitude, which so handicaps our teaching class.

Much of the program and of the technique of the summer session of the school will be left to the determination of the school group when assembled. Coming as it promises to do largely from professional ranks, and from the adult education groups such as are to be found notably in Chicago, Detroit and Cleveland, it would be presumptuous to make a hard-and-fast program for each day. In general this program is anticipated:

A conference at the beginning of the week which will bring out the personal problems and interests of the group members in the general field of study.

The arranging of the several topics on the basis of these findings and the selection of speakers and leaders for the period.

The use of the study hours. Several methods are available—discussion, the inquiry method, the lecture. Perhaps it will be found most helpful to vary from one to the other of these methods.

Lectures. It is expected that one or two lectures each day will serve to clear up difficulties and inspire faith and courage in the hearts of the entire group.

Recreation. It is planned to make much of the excellent opportunities for fishing, boating, bathing, hiking, botanizing and geologizing. People who have discovered the liberalizing value of the outdoors, of the playground and gymnasium, of the folk song, of the musical instrument and of the artist's studio, will here find their opportunity for unusual indulgence. Experts in some of these fields have already committed themselves to this experiment. Others are being sought for; still others, doubtless, will be found among the "mere students," for all are to be teachers and all are to be learners.

An effort is being made to have present specialists in each of the six life-interest fields for at least the time announced for such study. But all such persons will understand that they are present as among the learners and that their special knowledge is to be sought for if, and only when, needed by the group which is free to determine its own immediate program and procedure. The group is regarded by the director and will be encouraged to regard itself, as a free and vital community, assembled here for a brief space to adventure in

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their own education, as little concerned as may be possible with the education of any one else.

The Ashland Folk High School is to be used, then, by present-day Americans in a manner that will do honor to the work and ideals of its founders, and of their patron saint, Bishop Grundtvig. It is hoped to offer here, to adults of whatever calling, that emancipating experience so often longed for by earnest souls, that liberation of mind which enables us to take a fresh view of life and to establish a creative relation to its major interests.

WE WATCH THEM GROW

(*Continued from page* 276)

I know? Boy, you got to think! I hate to think just as the world thinks. I have to dope it out myself."

For two years, groups of our children have gone with the teacher for a month in the spring into the country to live. Here two hours a day were spent on school work and the rest of the time in activities usually unknown to city children. These common experiences have been built into the background of these groups in such a way that all their work has been enriched by them. From the very first year, summer plans at camps and farms have been arranged for large numbers of the children whose parents have wished it. By this means both better health and broadened experience have resulted.

A visiting teacher on the staff has kept close connection between the home and the school. The parents have in this way received reports with more meaning than A's and B's can have and often express their questions in regard to school affairs. Problems which arise are carried home in a friendly way. Parental education, like that of the children, is slow and cumulative. This is very essential in connection with changing standards. If a parent is critical of new methods, a child reflects faster than the parents become informed and sympathetic. A child who goes home with a blue boat instead of good old-fashioned homework is likely to receive a critical comeback unless the way is prepared. A mother in an over-crowded tenement is none too pleased to welcome all kinds of crudely made objects to add to her litter, unless she understands that they represent growth in her child.

What we have done is the merest beginning toward turning the school into a real laboratory, where children may work out their own problems and be supplied with the tools and the advice which will guide them slowly into the understanding of life and social relations. Nor can one question, it seems to me, that such enriched experiences in school life are even more important for the public-school child with a meager home background than for the children in private schools where such practices are becoming universal for more favored children.

WORKERS' EDUCATION IN UNION HALLS

(*Continued from page* 282)

address by a well-known speaker, followed by questions and discussion from the floor. The forum is a good way to bring competent reports of the going world to people who have few sources of information. It also gives the labor viewpoint on current events a fair hearing in the community, since the meetings are open to the public, and are usually well reported in the press. It is not, of course, a substitute for the study class, as an occasional "setting-up" exercise is no substitute for systematic gymnasium training.

Akin to the forum is the occasional conference centering upon a special subject. The conference on waste in industry, held in Philadelphia last April, was really an extended forum. (See The Survey, May 15, 1927, page 210.) The vigor and clarity of the discussions, as well as the notable list of speakers, marked this effort as a long step forward in workers' education.

During the last convention of the Pennsylvania Federation of Labor there was a one-day conference on coal, scientific management and union-management cooperation. Engineers, economists, and labor leaders were the speakers. Nearly two hundred representatives of organized labor took part in discussion following the addresses. As in the Philadelphia conference, there was a notable absence of the bombast and belligerency

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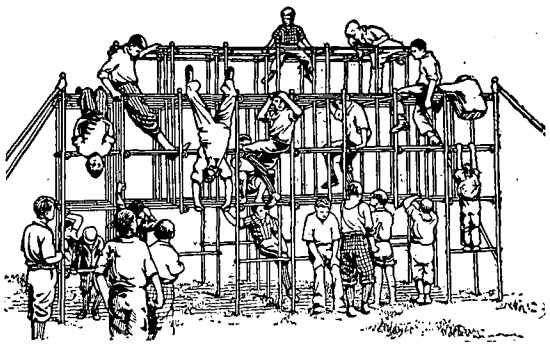

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which might be expected in airing troublous problems during a convention where political considerations are inevitably to the fore.

A similar conference was held in Reading to consider ways and means of controlling the epidemic of wage-cutting in the unorganized factories of that city. Data on living costs, wages and profits were presented, and later given wide distribution in pamphlet form.

Lest this account of workers' education in Pennsylvania unions give too rosy a picture, a few figures are offered. During 1927, twenty-seven classes were held. The number of workers enrolled did not exceed eleven hundred. The number attending at any one time was probably not half of that total. Through forums, conferences, and discussions within union meetings, perhaps two thousand more were reached. In a union membership of several hundred thousand, the number of workers reached by these educational activities has so far been a very small fraction.

Leaders of adult education in this country testify that the greatest obstacle to the progress of the movement is that common human failing, inertia. Studying takes time, and it is hard work, and why bother? Of course it is different if there is prospect of an immediate monetary return upon the investment of time and effort. Hence the large enrollments in correspondence courses of the "lift-me-up" type. Even these enrollments are recruited in very small part from among industrial workers, for in their case inertia is supplemented by fatigue. Small wonder, then, that it is hard to interest workers in study which holds out only the reward of a little better understanding of the world about them.

There are other obstacles, too. Some labor leaders are openly suspicious of workers' education. To them, it is only a high-flown name for raising disturbing issues, and possibly training younger men to resent vested interests in union jobs. In the last year or two, with anti-communist feeling running high, a new hostility to workers' education has arisen: These classes and forums offer a splendid opportunity to the "Reds" to sow their evil seed! The problems of finding successful teachers and suitable text-books for workers' classes are still unsolved.

Will the present faint stirring of a workers' education movement continue to grow? Adapting itself to increasing power, will it eventually become a strong force for industrial democracy? Or will it prove to be only a feeble thing, destined not to wax but to wane? Some answer yes to the first question, some to the last. Very little of our destiny, at best, do we hold in our hands. Workers must refuse to relinquish this tiny portion of it, until we are sure that it holds no promise.

ACRES FOR CLASS ROOMS

(*Continued from page* 297)

different industries before the audience—King Corn with his farmers who were the Corn Club boys; King Cotton with a crowd of cotton pickers; King Wheat from the west with his cow-boys who came dashing in with their whips cracking. I can't begin to tell you all about it.

Agriculture came on as a play, The Soil Builders and the Soil Robbers. The children personified the different crops. They told the farmer how they had been exhausting his soil all these years. They called for the demonstration agent, who showed the farmer how he could rotate them. Corn, Cotton, and Sweet Potato children marched in a swinging drill. Even the tree crop was not forgotten and the Young Pine Trees added their bit of color and beauty and their own lesson to the scene. The play ended with all the children singing "Whistle and Hoe," as they cultivated their acres.

At another exhibition, the graduating class were shown at their school work on the platform. They sang and they worked and then each one spoke for about two minutes as a demonstration was given. Corn seed was tested, a cow was milked, a horse shod. The carpenters were building; the blacksmiths were welding a tire. Of the girls one was cutting and fitting a dress; another was at the sewing-machine; a third was cooking; a fourth was making a rag rug at the loom; and in a corner a fifth was teaching a class of children.

Penn School boys spend about half of the time on the farm,

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and in the shops that are necessary to farm life; Penn School girls, about half of their time in household duties including sewing. Group spirit, character building, and individual initiative go forward along with practical results which in themselves seem to warrant the experiment. The average yield on our home acres was raised to thirty-one bushels of corn when the average in the state was seventeen bushels. The prize winner one year had material for her English work when she wrote the following composition:

I am going to tell you about my prize acre. The first thing I did was to select my corn seed while it was being harvested. I put some lime on it so the weevils could not destroy it, when I hung it up in the barn. In December my ground was plowed. There are five reasons why our prize acre should be plowed in the fall. First, so that the insects can be exposed and die; second, so that the rubbish can be turned under and decay; third, it saves time; fourth, the animals are stronger; fifth, it helps to hold moisture.

In March I tested my corn seed. The subject of one of our lessons was, "Test, don't guess!" If we test our corn seed it will save time, save land, and save seed. I planted my corn in drill, then thinned it to one stalk in every hill. I cultivated my corn every five days until it got about three feet high. Then I cultivated it once every ten days. I lay my corn by with a sweep. I won the first prize last year because I had the highest yield. My corn yield was sixty-six bushels and six quarts on this acre. I hope it will double this year, and I know it will double if I try.

But some of the children do not have a fair chance to win a prize at the farmers' fair. Their parents may be slow to grasp the plan the first year, and give them a poor acre. To offset this discouragement a Beat-Your-Record prize is given. And the boy who raised only twelve bushels on his acre last year wins the prize this with fifty-one bushels for the family corn house.

Summer

SUMMER comes and the marshes are as green as the cornfields. It gets hot enough to "cook an aig in de sand!" The nonpareils find their way to the Island, flitting about like flashes of the rainbow, with their red breasts, their rich blue heads, the yellow and green on their bodies and wings. When they appear, all work stops as we watch them dart about in their search for food. They are one of the compensations for the hot days! Insects seem to fill the air. Cockroaches as large as small mice have to be fought in the house; creeping things of every description try to take possession; and one evening we had to give up our living-room, as flying ants had taken it for their own.

Our summer session, the first year, had to be built up from the bottom for, under our new four-seasons program, classroom subjects and other industrial work had given way to agriculture during the first spring term.

Remembering the long walks on the sandy roads, we decided to try a schedule that would bring the children in before the heat of the day. School was called at six-thirty in the morning. It was well named "sunrise school"! One of the boys fell asleep in his class the week before the summer term began. We found that he had been practicing waking up early every morning so as to be on time when "sunrise school" began! Another who walked in from a home farm located so far away that he had to start before "dayclean", wrote, "I gets up just when a farmer should get up. It is just a pleasure walk for me before the sun rises." And a third said, "I like this school. It comes at the waking up of the brains."

There were disadvantages in the early school, however. Parents began to ask us to change the time. In summer, the old plantation roads are overgrown with weeds and grasses, sometimes reaching almost as high as the head. Starting before the dew was off these roads, the children would be wet through before reaching the school. So we returned to the old hour of opening which seemed to fit the greater number. And spending half of the time of the summer session in the shop or kitchen or sewing-room, and half of the time in the classrooms, brought the children further along in their studies than they had been able to go by the old schedule with its long vacation.

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earlier school terms—farmers' fair in the autumn, the Christmas festival in the winter, planting week, picnic, and exhibition in the spring—so a dramatic climax is reached at the end of the summer term when the school has its watermelon picnic. Then is the time to see our country school. The big wagon comes in from the fields loaded with the luscious melons. The children have "thrown up" five cents apiece and can eat all the melon they want. Barrels are provided at convenient places for the rinds. No utensils are needed. Shining dark eyes, and shining white teeth cutting through the delicious pink of the melons, are a sight to remember. Now one learns the real way to eat a melon! One learns how a real melon tastes. None of these ice-cold slices served up on a plate from a melon that has traveled miles, can give the slightest idea of the real thing! A melon kissed by the hot sun and eaten as nature intended, fresh from the field, is one of the greatest joys of a country school in the South. It is compensation that a Sea Islander is well satisfied with.

And when the boys and girls go home for the brief vacation so that all the teachers may have a rest, there is an immediate desire for the school to reopen. For it has come about that this school is one where the pupils do not long for vacations.

When Charles Dickens drew the picture of Dotheboys Hall in Nicholas Nickleby, he foretold the coming of industrial education. "How do you spell winder?" called out the master, and when the answer came W-I-N-D-E-R, the trembling boy was ordered to "go wash that winder!" Our children make their own connections, for fun and farming have at least a bowing acquaintance.

IN such a scheme as ours, the whole school is brought into team play. The out-of-classroom work of the teachers requires equipment. The blacksmithing and wheelwrighting shops have built the gig, the buckboard and the buggy; the harness-making shop has made most of the harness. Ford cars now take their part in the plan and the boys and men in the shop keep them in order.

While all the teachers go out on a regular schedule, there are four members of the staff whose work keeps them fairly constantly in the field. The demonstration agent meets the farmers in their fields and barnyards. The cooking teacher joins the nurse in home visits, for there is often a close connection between home diet and the "underweights," and between underweight and the petty illness that may keep Benola or Manche home from school. Home Improvement Clubs have been organized on many of the plantations. Our normal supervisor goes out to the crossroad county schools two days in the week to help teachers struggling with sixty to eighty children and no equipment.

Our teachers start out for the plantations at the close of one of their meetings, where the experiences of the last visits have been reviewed and where a report of each child has been given to show the progress and the spirit of that child, his farm and his home. It is the early morning and they have their lunch boxes. The "chariot" carries them to certain points from which they set out on their calls. The individual and the community must advance together and the appeal to boys and girls is lost if living conditions are impossible. We are more nearly beginning at the right end of things when each teacher becomes a student of how to reclaim those conditions. If missionary effort means to redeem the lives of men, an agricultural school in a rural community is concrete Christianity.

And what about the children that are coming through this country school? "Yours is de best-hewn plan for we people," said a parent, and those boys and girls whose parents stand back of the school are the ones to hand on what comes to them. When the home could be relied upon to yield a knowledge of life's realities, the school could depend upon books as its only tools. That day is past for the white child. It never existed for the Negro child.

Down the road comes a boy, bare-legged, riding on a horse; no bridle, only a rope to guide the animal, a big ax on his shoulder, and he comes down the road at a swift gallop. He represents the native strength of the Sea Island Negro. But his strength is all in his body. A four-month term in the county school for three or four years will scarcely enable him to qualify as literate.

Here come the boys and girls from their club work on our

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home acres. Their parents are standing back of them; the whole family has part in the all-year school, and strength of intellect is being added to those strong bodies. The home, the farm, and the shop have all yielded their experiences to enrich the life of the child. A great task is thrown upon the school to coordinate all of these agencies and to keep a proper balance. We are sure of making blunders, but we feel the enthusiasm of being on the right road. Joe Wyne spoke truly when he said of the Corn Club, "That plan is very patience-able. It will sure stir up the young blood on farming."

The children's pride in their school has been growing and is very real. "I must not forget to tell you about my corn and how it is getting along," wrote Aurelius when I was off Island during the heat of summer. "When you left, it was about five feet tall; now it's from seven and one-half to nine feet tall and it is still growing. I sowed peas in my corn alley on the twenty-fourth of June and it is about two or three inches high. Wish you could see it now." Another letter brought me the message, "We have been having some warm days since you have been gone, but we are getting along alright. The sand is just like fire has been on it. And when I go bare-footed it burns my feet and then I run in the shade to cool them. On Wednesday I put soda around the corn's roots and after that I thinned the corn so there wouldn't be too much in one hill. I hope I will be successful in this corn contest. I should like that prize." And James described his field, "You can stay a far distant off and the large green field is all in bloom. It is a pretty sight and people look at my corn." "The month of June was very hot, but we came through victoriously," wrote Benjamin and he continued, "I wish you could see my crop and we are all working to make good in the class room too, and the Cubs (the baseball nine of the summer) have not lost a game yet since you went away." Unknowingly he showed the balance of work, study and play that we are striving for in planning the day's work for the Island boys and girls.

"THE mountains these people of the mud flats have to climb are spiritual," wrote a guest to the Island. And I believe there is a spiritual development when education increases the ability to do creative work, whether in the classroom, in the shop, or on the farm.

But our mountains are far from being conquered. Every year reveals new undergrowth to be cleared; old issues must be met on new levels. The sweeping significance of the change only unfolded as, step by step, we made the home acres our classrooms. Serious administrative problems had to be met in advance. At the start we went to Dr. Hollis B. Frissell, of Hampton Institute, and almost before we had outlined the plan he urged us to put it into operation. He saw the vision of a rural school that fitted into the needs of a rural community. From him we went to Dr. Wallace Buttrick, then president of the General Education Board, with a request for a grant to help meet the cost of the longer terms and summer supervision, of salaries, equipment and wear and tear. In his high office, overlooking the harbor of New York, we talked it over with that educator of delightful humor and earnestness, full of the desire to help the whole world but able to see the needs of a small island community off the coast of South Carolina. As a result, the board was convinced that here was an experiment in rural education worth trying, and it made annual grants ranging from $5,000 to $10,000 to get it well started. The further continuance of the demonstration now hangs on our ability to get adequate support for it from new sources.

Ours is still a living experiment which must go forward in its island laboratory if it is to prove a practical and possible way out for some of the problems confronting rural education everywhere. We broke new ground in 1917, but time is needed for cultivation. We feel as if only the rough plowing had been done during these ten years. We had no patterns to copy, for we knew of no other rural community where such an educational experiment was being made. An all-year school, all-community school, a rural school that moves with the four seasons on the farms and that touches the whole life of the people, must look forward to a series of years—I can not tell how many—to prove itself. So that plans made may be the "best-hewn plans" for the people.

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DIRECTORY OF SOCIAL AGENCIES

THE AMERICAN ASSOCIATION OF HOSPITAL SOCIAL WORKERS—18-20 E. Division St., Chicago, Ill. Miss Helen Beckley, Executive Secretary.

AMERICAN ASSOCIATION FOR OLD AGE SECURITY—Aim: to promote through legislation adequate provisions for the dependent aged in the United States. Bishop Francis J. McConnell, president. A. Epstein, executive secretary, 104 Fifth Ave., New York City.

AMERICAN BIRTH CONTROL LEAGUE, INC.—Margaret Sanger, President, 104 Fifth Avenue, New York City. Purpose: To teach the need for birth control to prevent destitution, disease and social deterioration; to amend laws adverse to birth control; to render safe, reliable contraceptive information accessible to all married persons. Annual membership, $2.00 to $500.00. Birth Control Review (monthly), $2.00 per year.

AMERICAN CHILD HEALTH ASSOCIATION—370 Seventh Ave., New York. Herbert Hoover, President; Philip Van Ingen, M.D., Secretary; S. J. Crumbine, M.D., General Executive. Objects: Sound promotion of child health, especially in cooperation with the official health and education agencies.

AMERICAN FEDERATION OF ORGANIZATIONS FOR THE HARD OF HEARING, INC.—Promotes the cause of the hard of hearing; assists in forming organizations. Pres., Dr. Horace Newhart; Secretary, Betty C. Wright, 1601—35th Street, N.W., Washington, D. C.

AMERICAN FOUNDATION FOR THE BLIND, INC.—President, M. C. Migel, 125 East 46th St., New York. Studies ways of improving the condition of the blind; promotes the establishment of necessary public and private agencies; works for the enactment of Federal and State Legislation designed to promote the best interests of the blind. Supported by voluntary contribution.

AMERICAN HOME ECONOMICS ASSOCIATION—Alice L. Edwards, executive secretary, 617 Mills Bldg., Washington, D. C. Organized for betterment of conditions in home, school, institution and community. Publishes monthly Journal of Home Economics; office of editor, 617 Mills Bldg., Washington, D. C.; of business manager, 101 East 20th St., Baltimore, Md.

AMERICAN SOCIAL HYGIENE ASSOCIATION—370 Seventh Ave., New York. To provide a better understanding of the social hygiene movement; to advance sound sex education, to combat prostitution and sex delinquency; to aid public authorities in the campaign against the venereal diseases; to advise in organization of state and local social-hygiene programs. Annual membership dues $2.00 including monthly journal.

AMERICAN SOCIETY FOR THE CONTROL OF CANCER—Dr. George A. Soper, managing director, 25 West 43rd Street, New York. To collect, collate and disseminate information concerning the symptoms, diagnosis, treatment and prevention. Publications free on request. Annual membership dues, $5.00.

AMERICAN WOMEN'S HOSPITALS (O.S.)—(Organized, 1917)—637 Madison Avenue, New York. Chairman, Esther Lovejoy, M.D.; Treasurer, Mathilda K. Wallin, M.D. Conducts hospitals and food stations for refugees in Greece, and medical centers in Macedonia and Western Thrace. Continuing assistance to medical work in France, Serbia, Russia and Japan.

ASSOCIATED GUIDANCE BUREAU, INC.—16 East 53rd Street, New York. Telephone: Plaza 9512. A non-sectarian, non-philanthropic child guidance bureau, employing highest social work standards. Supplies, trains, and supervises carefully selected governesses, tutors, companions, and play leaders. For information address Jess Perlman, Director.

ASSOCIATION OF VOLUNTEERS IN SOCIAL SERVICE—151 Fifth Avenue. Volunteer Placement, Education, Publications. Mrs. Geer, Pres. Mrs. Campbell, Sec'y.

THE BOY CONSERVATION BUREAU—90 West Broadway. Suggests all-the-year-round Home Schools for needy boys. Tel. Walker 0313. E. W. Watkins, Exec. Sec'y.

CHILD WELFARE COMMITTEE OF AMERICA, INC.—730 Fifth Avenue, New York. To secure home life for normal dependent children in preference to institutions; to secure Mothers' Allowance laws in states having none; to urge adequate appropriations for home aid; to promote proper laws affecting adoption, boarding out and placing out of dependent children; to aid in the enforcement of these laws. States Council of Committee comprises volunteer representatives in practically every state. Sophie Irene Loeb, President; Governor Alfred E. Smith, Honorary President; Margaret Woodrow Wilson, First Vice-President; Edward Fisher Brown, Executive Secretary.

THE CHILDREN'S VILLAGE, INCORPORATED—Dobbs-Ferry-on-Hudson, New York. A national, non-sectarian training school scientifically equipped for the study, education and development of problem boys and girls, on commitment and by private arrangement—ages 7 to 16. Supported largely by voluntary contributions. For further information address Leon C. Faulkner, Managing Director.

Leadership

"IF you call a tail a leg," said Lincoln, "how many legs has a dog?" "Five." "No," replied Lincoln, "because calling a tail a leg doesn't make it a leg."

So it is with people and labels—as well as with dogs and tails.

Take leadership, for example. Some men and women are labeled leaders who are more concerned with the label than with the fact.

But leadership, like art, is one-tenth genius (or desire), and nine-tenths hard work. A leader cannot afford to go off half-cocked. He must have a definite objective and must concentrate so vigorously on the attainment of it that he has little time in which to ponder on his label.

Leadership of that kind—your kind—is needed in a hundred phases of social progress. Some of them are represented on these pages. Inquire into them.

COMMISSION ON INTERRACIAL COOPERATION—409 Palmer Bldg., Atlanta, Ga.; Will W. Alexander, Director. Seeks improvement of interracial attitudes and conditions through conference, cooperation, and popular education. Correspondence invited.

COUNCIL ON ADULT EDUCATION FOR THE FOREIGN - BORN—280 Madison Avenue, New York. Community organization and clearing-house for education and citizenship among the foreign-born. Publishes bulletins and serves as counselling agency. Chairman, John H. Finley; Treasurer, William H. Woodin; Secretary, Robert T. Hill.

COUNCIL OF WOMEN FOR HOME MISSIONS—105 East 22d St., New York. Composed of the Protestant national women's home mission boards of the United States and Canada. Purpose: To unify effort by consultation and cooperation in action.

Florence E. Quinlan, Executive Secretary.
Migrant Work, Laura H. Parker, Secretary.
Religious Work Directors in Government Indian Schools.
Bureau of Reference for Migrating People, follow-up of New Americans.
Women's interdenominational groups—state, county, and local—are affiliated.

EYE SIGHT CONSERVATION COUNCIL OF AMERICA—L. W. Wallace, President; Guy A. Henry, General-Director, Times Bldg. New York. Conducts a national educational campaign to promote eye hygiene. Urges correction of eye defects, protection against hazards, proper lighting. Comprehensive publications—lantern slides—lecture material. Cooperation of social agencies invited.

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA—Constituted by 28 Protestant communions. Rev. C. S. Macfarland and Rev. S. M. Cavert, Gen. Sec's; 105 E. 22nd Street, New York City.

Dept. of Research and Education, Rev. F. E. Johnson, Sec'y.
Commissions: Church and Social Service, Rev. W. M. Tippy, Sec'y; International Justice and Goodwill: Rev. S. L. Gulick, Sec'y; Church and Race Relations: Dr. G. E. Haynes, Sec'y.

FOUNDATION FOR STUDY OF PROHIBITION AND THE NEGRO—H. J. Mason, Director, Research and Publicity. M. W. Dogan, President; I. Garland Penn, Founder. Wiley College, Marshall, Texas.

HAMPTON INSTITUTE—Trains Negro youth for community service. Collegiate work in Education, Agriculture, Home Economics, Business, Library Science, Building Construction, and Summer School. Publishes the "Soutnern Workman." Free material concerning the Negro and race relations. James E. Gregg, principal.

HUDSON GUILD—436 West 27th Street. Dr. John L. Elliott, head worker. Non-sectarian neighborhood house; organized to make effective in the community better ways of living and working together thru cooperative effort. Social, educational, recreational activities for men, women, and children. Health work; Athletics; Neighborhood Theatre; Mental Hygiene clinic. Supported by voluntary contributions and memberships.

THE LEAGUE TO ABOLISH CAPITAL PUNISHMENT—A national organization. 104 Fifth Avenue, New York City. Dr. George W. Kirchwey, Chairman; Vivian Pierce, Executive Secretary. Organized to abolish capital punishment in every state and in the District of Columbia. Annual membership $1, $5, $10, and $100, including monthly Bulletin.

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